

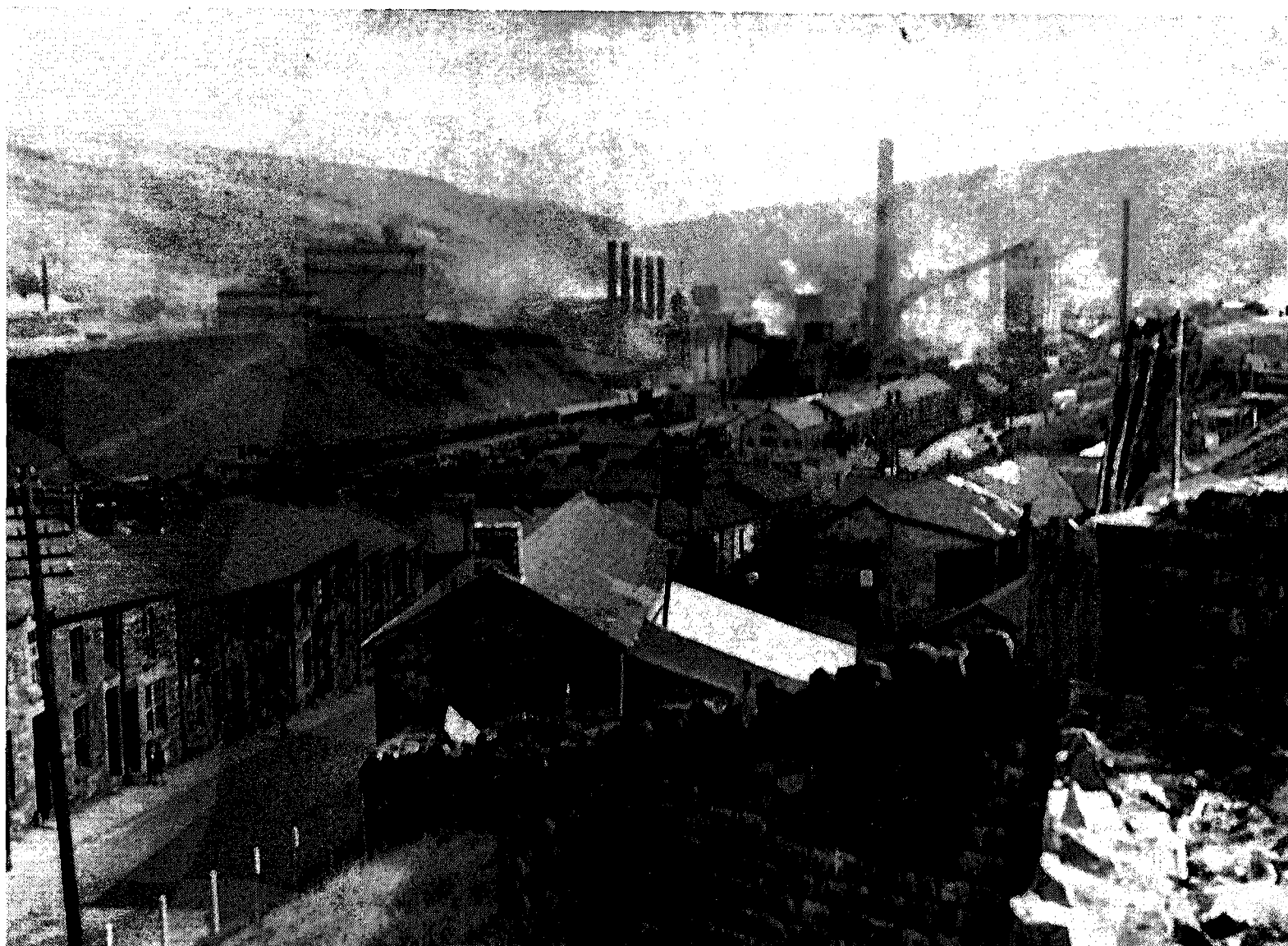
the war cry

No. 4397

MARCH 1, 1969

Price Ten Cents

OFFICIAL ORGAN OF THE SALVATION ARMY IN CANADA AND BERMUDA



Ebbw Vale, Monmouthshire

Photo: Miller Services, Toronto

ON St. David's Day-expatriate Welshmen everywhere will have a particular nostalgia for that "Eden of bowers and birth-place of song." Not that Wales is the only land which rates its natural beauties so highly. Shakespeare claimed England to be "that other Eden, demi-Paradise." If beauty be in the eye of the beholder, a patriotic view can rarely be an impartial one. Every country has a particular beauty of its own and Wales is no exception.

In a sense the picture above

does it little justice. Welshmen might prefer a reminder of glorious Harlech Castle or lovely Bettws-y-Coed. But those who lived in the mining valleys of South Wales during the years of depression between the two world wars found surpassing beauty amid the slag-heaps, the derelict pithead gear, the decaying terraces, the silicosis and tuberculosis.

This was the Wales of Richard Llewellyn's *How green was my valley*. Llewellyn described the valley as it first was, with birch woods on the mountainside and rippling trout streams below, beauty destined to fade when profitable coal-getting took over. Yet new beauty shines out in Llewellyn's pictures of warm, closely-knit family life, courage in adversity, resolute resistance to injustice and community-consciousness rooted in a strong faith in God nurtured by chapel worship.

Things are rapidly changing in South Wales. The pits no longer claim the labours of most of the men. New sub-divisions with modern amenities are springing up. People are better paid and better housed; but, as so often happens, with riches increasing, chapel attendance declines. Nature has begun to heal the scars left by the ravages of the Industrial Revolution. Abandoned tips are growing green and afforestation goes on apace. But if and when the valleys bloom again will neglect of God and a creeping mountain of self-centred acquisitiveness overwhelm and despoil the real, inner life of those who dwell there?

Sin leaves deeper scars upon our selves than upon our surroundings. We can live in an earthly Eden; yet for us Paradise is lost until God is allowed to deal with the evil in our hearts and clothe us with His beauty.

—Wilfred Martin

Thoughts for St. David's Day

Published weekly by The Salvation Army Printing House, 455 North Service Road, Oakville, Ontario, Canada.

International Headquarters: 101 Queen Victoria Street, London, E.C. 4.

William Booth, Founder.

Frederick Coutts, General.

Territorial Headquarters: 20 Albert Street, Toronto 1, Ontario.

Clarence D. Wiseman, Territorial Commander.

All correspondence on the contents of THE WAR CRY should be addressed to the Editor, 455 North Service Road, Oakville, Ontario.

Subscription Rates to any address: 1 year \$5.00. Send subscription to the Publishing Secretary, 455 North Service Road, Oakville, Ontario, Canada.

Authorized as second class mail by the Post Office Department, Ottawa, and for payment of postage in cash.

IN THIS ISSUE

As in former years, to assist those women confined to their homes or sick rooms who would like to participate in the Women's World Day of Prayer, we have included a shortened form of the order of service. It is to be found on page twelve where it is noted that this was prepared by African women. Although the prayers will be said in many languages "Kum ba yah" ("Come by here") will be on the lips of all of them.

Turn back one page and read about three Canadian women who, travelling from one jungle village to another in the Celebes conducting their healing and preaching ministry, cause Christ to "come by here." This week's instalment of the serial story provides several incidents showing how George Marshall also made Christ's presence felt among his friends.

Although the old story of Isaiah's vision and call, with which Captain Robinson deals on page four, may seem too mystical for some Christians to understand, undramatically but none the less insistently God's call comes to young men and women today, as the stories on page nine indicate.



Jungle journey — see page eleven.

EDITORIAL:

Fanning Out

SAID Major Albert Hodder in our last week's issue: "In France you don't sit around in the one hall—you move out and around as much as possible and form little cells of Christian people wherever you meet them, in the kitchens, in the rooms or halls or schoolrooms, it does not matter where..."

After giving fifteen years' service as a Salvation Army officer in France, the homeland of his wife, interspersed by six years in his own country, England, Major Hodder was transferred to Canada last year to direct the Army's operations among French-speaking Canadians. As if there is not enough to do in Montreal, where he is based, he now has a vision of a small task force starting out to conduct a campaign "working through towards Quebec and farther afield, back into the hinterland of the province where the whole community is French." This force, he said, would operate in market places and wherever people gather, trying to introduce the gospel by getting into conversation with them and selling them the Christian literature.

Oddly enough he never used the word "campaign," although it is derived from a French term (meaning open, level country), and originally had to do with military operations. Following the activities of the Irish Land League in 1886-7 the word accrued political overtones and has come to describe a series of meetings to encourage the public to accept certain ideas and work towards a stated objective.

Although, due to our own predilection for military terminology we probably use it more than any other Christian denomination, it would seem that in procedure our campaigns approximate more to the later concept than to the original one.

Our revival campaigns are usually held in large centres. We ask the support of like-minded Christians from other churches. Although we support him with our prayers, the popular preacher we have secured bears most of the burden. Sometimes people who have never been under the influence of the gospel seek salvation; but mostly it is God's own people who are revived. Sometimes the decisions made affect us, and others through us for the rest of our lives.

Too often it is soon "as you were" until we are revived again. The unhappy truth is that many of us want to work and worship in a congenial environment, preferably one that is WASP (White, Anglo-Saxon, Protestant). If the character of the neighbourhood changes so that the methods we prefer to use are no longer applicable, we would rather withdraw and use them in a possibly more favourable area than adopt entirely different kinds of tactics. Although it is not always the case by any means, a large corps can be a haven for the uncommitted who should be giving their service at a centre nearer where they reside. Dynamism has little to do with numbers.

We don't become virile Christians by huddling together for weekly warm-ups or periodic hot-ups. To quote Major Hodder again: "It is the aim of the work here to help Salvationists to realize that they must live as Christians in their own environment... The daily carrying of the cross becomes a reality. Such dedicated Christians become lighthouses in their particular area."

Alone, in the "open, level country," went Philip, Paul, Augustine... Livingstone, Booth-Tucker, Railton—spreading the gospel by fanning out. This Army badly needs a revival of this kind of campaigning.

Visitor from Overseas

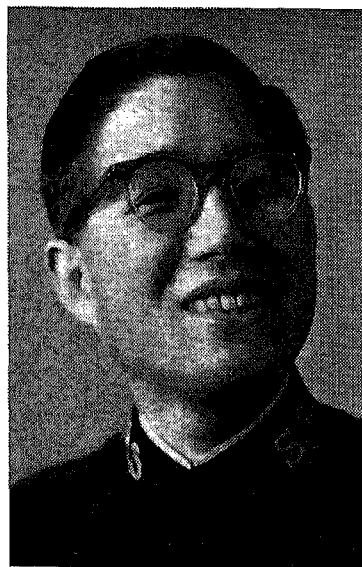
IN the interests of the Self-Denial Effort, an overseas officer will be visiting Canada this year to acquaint Salvationists of the territory with the needs of the mission field.

It has been agreed that Major Hiroshi Asano will make this tour during March and April visiting every mainland division, starting at Calgary and Vancouver and finishing in Nova Scotia. Details of his itinerary will appear later.

Major Asano, a skilled musician, was born in Osaka, Japan's second largest city, and is a third generation Salvationist, his father being now a Divisional Envoy in the Tokaido Division and his mother Home League Treasurer of the Nagoya Corps.

When The Salvation Army was disbanded during the second world war, Major Asano was employed in an aircraft factory and during that time, he says, he lost his spiritual awareness of God. However, in the first youth councils after the war, conducted in Tokyo by the then Lieut.-Commissioner Victor Rolfe, young Asano was obedient to the call of God and a year later entered The Salvation Army Training College for Officers.

Appointments have included the opening of two new corps, a period on Headquarters as secretary to the Territorial Commander, and six years on the staff of the training college.



As one of the Japanese delegates to the Centenary Congress, Major Asano visited London in 1965, which visit also provided an opportunity for a session at the International College for Officers, and a period of study and observation at the International Training College.

Returning to Japan the Major assumed command of the Hiroshima Corps before being appointed to Kanto Division as Divisional Commander, where he and Mrs. Asano now serve.

Mrs. Asano's grandfather was

one of Japan's foremost campaigners against the drink trade and for his outstanding Army witness was admitted to the Order of the Founder in 1961. Mrs. Asano, who has two sons, and ably and enthusiastically supports her husband in his many and varied assignments, will make history by being the first married woman officer from Japan to attend a session at the International College for Officers from January to March, 1969.

Calling Welsh Salvationists

AFTER the investiture of Prince Charles as Prince of Wales, which takes place on July 1st, H.M. the Queen and the Prince will be touring West and South Wales and spending July 5th in Cardiff, where a series of public meetings from June 30th to July 5th is planned, including a magnificent Salvation Army Festival in the Sophia Gardens Pavilion adjoining Cardiff Castle.

Any Welsh Salvationists who expect to visit Wales during this period are invited to write to Brigadier C. Woods, the Public Relations Officer for South Wales, 53 Three Arches Avenue, Llanishen, Cardiff CF4 5NW, Wales. If there are any Welsh choirs in Canada that will be visiting Wales during that period, and in which Salvationists sing, this information also would be helpful.

LIFE WAS A WRECK

BRIGADIER BADEN HALLETT, Correctional Services Officer in St. John's, Nfld., tells the story of a man who turned back to God.

RAY was brought up as a church-going boy under the guidance of his parents. When he left home, got a job and became married he not only forgot the God of his father and mother but he deserted the Church and became an infidel. With a group of like-minded people he believed and taught that there is no God, saying in essence, "It matters not what we do for we are accountable to none—there is no hereafter and no sins or crimes will follow to be answered for."

He, in turn, broke the laws of God, and the laws of the land. He was convicted of a grave breach of the criminal code of Canada, receiving an eighteen months' sentence to be served in prison as well as a heavy fine. This broke the heart of his wife.

During the days of his incarceration he, like the prodigal son, began to think. He started to attend chapel services to seek help from a God he had forsaken and rebelled against.

He asked the prison chaplain for a New Testament to which he turned. He found God in his prison cell, making his bunk a Mercy Seat. The joy that filled his soul overflowed to others in the same environment; the inmates and staff noticed the change. He became a model prisoner, spending his leisure time in Bible reading and helping others whenever possible.

After receiving parole he went back to his

For Sinners only!

THE room looked antiseptic, functional and, well . . . like the hospital waiting room that it was. The shiny ceramic tile reflected whitely cold-looking ceiling lights. Brightly coloured vinyl and chrome chairs. Severely straight magazine table. Light, tripping and omnipresent music floated from overhead speakers.

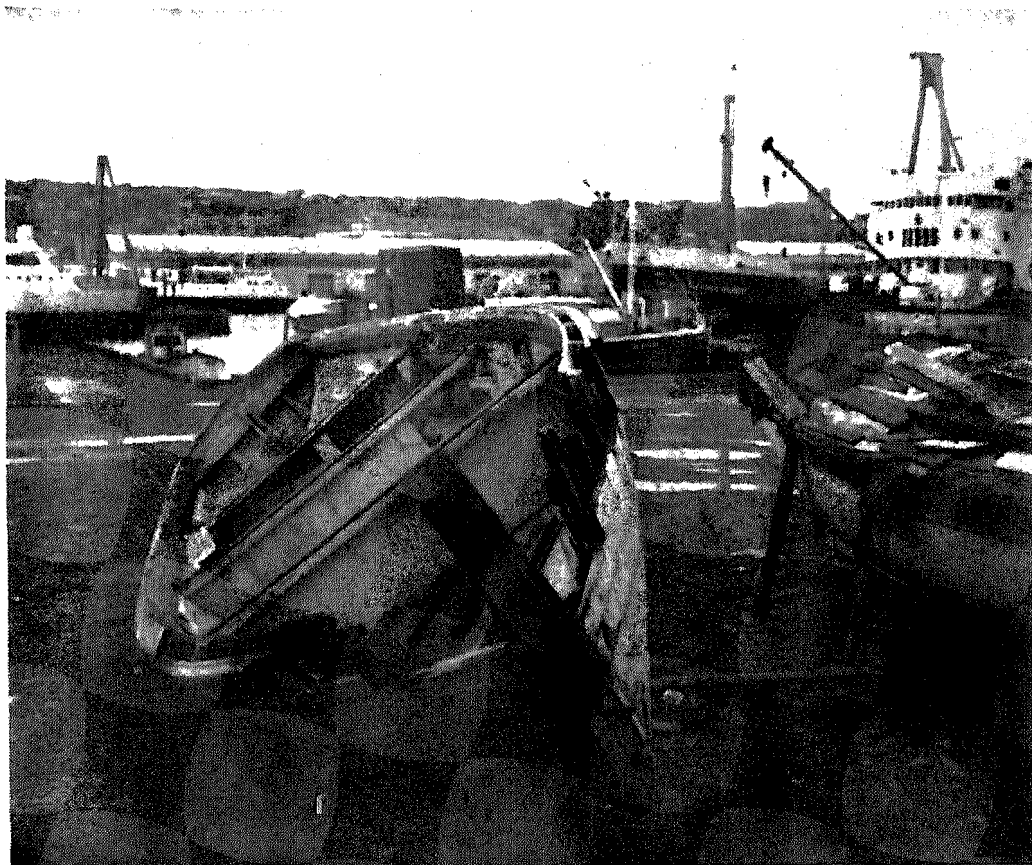
People. They sat, stared, read, smoked, chewed fingernails, talked in hoarse whispers. A teen-aged boy, with prickly blond hair, self-consciously shuffled his feet and cracked his finger knuckles. A pregnant woman gazed morosely at her black leather clutch purse and absently knotted her blue gloves.

Professionally cheerful hospital staff called to each other in clear, bright voices. Starched efficiency, sudden crackle of the intercom and the whisper of rubber-tired stretchers.

The waiting room atmosphere was faintly foreboding. People were waiting in quiet fear for something to happen. Bad news, sudden grief, the draining sensation of unexpected relief.

I wondered how many of them knew the great Physician—Jesus, the healer of fears. I longed to assure them that He cared. He knew their frailties and would give them courage.

—JEREMIAH



The wrecked dory on the shores of St. John's Harbour symbolizes the lives of many who have gone astray.

family and community to make known his new life and his desire and determination to live for God. Years have now passed and he is well settled with his family and a respected worker in a large company which

has promoted him to a position of high responsibility.

He keeps in touch with the Army and maintains family worship as well as church activities in the community.

Read between the figures

STATISTICS quite often tell important stories, if a person will take the time to "read between the figures." The Men's Social Service Centre in Regina, Saskatchewan (Brigadier Bernard Bernat is the Administrator), is typical of such Salvation Army institutions across the country. Here is a statistical record of what happened there in 1968. Read between the figures and you will have cause to thank God that His work is being carried on with vigour in many ways.

- 24 men were clients in our rehabilitation unit.
- 1,614 man-days were spent by clients in the rehabilitation unit.
- 36,028 beds were supplied to transients and others.
- 75,543 meals were prepared and served to transients and others.

Never too old to help

SEVENTY-SIX-year-old Mrs. Lily Garvett of Kingston, league of mercy worker, writes: "I was asked to go to a hospital in Kingston to visit a man who was in 'Intensive Care' and had had two heart attacks. I can assure you that this man was scared and, believe me, he had reason to be. He told me about his life in the past. Naturally I told him what he could do about it, which, praise God, he did. After I prayed with him I looked up to the heart machine above his bed, and it was working normally. His face beamed as he sat up to thank me. I thanked God because the victory was won. The next day that man was taken out of 'Intensive Care' and he is coming along nicely."

- 2,616 persons were assisted with clothing, groceries, furniture, transportation and similar services.
- 5,858 separate articles were supplied to the above, with a total value of goods and services amounting to \$7,761.02.
- 23 persons made decisions for Christ at chapel meetings.
- 7 men made a fresh start in life.
- 368 religious meetings were conducted in the chapel.
- 8,617 persons attended these meetings.
- 130 persons found employment through our office.
- 13 persons made use of the suicide prevention bureau.
- 11 missing persons were traced out of thirteen applications.
- 190 visits were made to the courts.
- 76 interviews were conducted within the courts.
- 17 persons were spoken for in the courts.
- 4 persons were released to The Salvation Army from the courts.
- 18 visits were made to correctional institutions.
- 11 persons were interviewed at these institutions.
- 1,146 periodicals were distributed at these institutions.
- 12 religious services were conducted at these institutions.
- 249 persons attended these services.
- 628 Christmas treats were provided; the value of these goods and services amounting to \$740.15.
- 2,050 toys were given to children.
- 970 children received these toys.
- 1,316 persons were personally interviewed during the year.
- 53,679 persons made purchases at the far thrift stores.

BIBLE School



Isaiah, the man

CAPTAIN EARL ROBINSON continues his series on this Old Testament book.

in the midst of his sorrow and shock, Isaiah found himself in the temple and he saw the Lord!

At the point of time indicated in the sixth chapter of Isaiah, Uzziah might not have yet died, but with leprosy eating away at his body, his imminent passing was certain. At any rate, Isaiah was in mourning for the possibility of future tragedy. James Green in his book *God reigns* paraphrases the

prophet's experience like this: *In the unforgettable year of the death of the great King Uzziah, I had an experience that changed the course of my life. I was in the icy grip of grief. My mind was confused. My faith was reeling. But out of the darkness light came. I saw the Lord.* He further comments, "Isaiah saw things in the night of sadness which he had never seen in the light of gladness."

A Vision of God

The prophet's encounter with God was in the form of a vision. He may have been standing at the door of the temple sanctuary gazing through the incense-filled room toward the innermost chamber, the Holy of holies. Behind the veil which guarded this holiest of rooms stood the Ark of the Covenant, a symbol of the presence of the Lord Himself. But in the eyes of Isaiah the earthly temple was replaced with a heavenly scene, and in faith's vision he was allowed to see past the veil of the Holy of holies and beyond the symbolism of the Ark of the Covenant and was ushered to the very throne of God.

The cherubic images which guarded the Ark of the Covenant became alive and were transformed into mighty, six-winged seraphs worshipping the Lord as He sat on His lofty throne. With two of their wings they covered their faces as a symbol of reverence, that reverence which also caused them to sing in their praises *Holy, holy, holy is the Lord of Hosts* (Isaiah 6: 3). With two of their wings they covered their feet as a symbol of humility. And with

two of their wings they kept on flying as a symbol of continued activity. Isaiah was thus faced with the principles of true worship: reverence and humility in the presence of a holy God who is "wholly other" than man, and obedient service as the issue of worship which equips the worshipper for ready activity.

The result of Isaiah's vision of God was that he saw himself in a way in which he had never really done so before: *Then I said, "My doom is sealed, for I am a foul-mouthed sinner, a member of a sinful, foul-mouthed race; and I have looked upon the King, the Lord of heaven's armies"* (Isaiah 6: 5).

When a person really sees God he begins to see himself. The purity of the Lord points out one's own impurity and causes a revelation of those imperfections which are most unlike the nature of God. For Isaiah this revelation focused on his *foul mouth or unclean lips*. James Green suggests that this focus was significant because "... our sense of sin tends to focus rather sharply at the point where we sin characteristically. Was Isaiah thinking about the empty ritualistic worship, the broken covenant vows, the rebellious mutterings, the profane words, of which he and his people were guilty?"

At any rate, the vision of a sin-

serve. This was the pattern in the case of Isaiah, a pattern which was to result in the making of a prophet: *Then I heard the Lord asking "Whom shall I send as a messenger to My people? Who will go?" And I said, "Lord, I'll go! Send me"* (Isaiah 6: 8).

Dr. Joseph Parker in *The People's Bible* points out that this desire for service is an indication of the practical purpose of the vision. The experience of the prophet was not an exercise of a diseased imagination but a confrontation which was to lead to "the consecration of a life, the settlement of divine purpose, the warming of a heart into sympathetic obedience towards all things divine. It is because we have not seen God that we do not serve Him. If you had seen God you would have been purified, and if purified you could not rest without saying to God — 'Send me anywhere and send me now.'"

God's commission to Isaiah was that he should communicate the divine message to his generation. He was warned that this would not be an easy task. The people of Judah would not readily listen to God's message, and their cities would be destroyed and the whole country made a wasteland because of their being so "hard of hearing." But the result of a faithful ministry such as that of Isaiah would be that ... *a tenth — a remnant — will survive; and though Israel is invaded again and again and destroyed, yet Israel will be like a tree cut down, whose stump still lives to grow again* (Isaiah 6:13).

And so Isaiah saw the Lord, received cleansing from the Lord,

Isaiah (2)

ful self encouraged the kind of repentant faith which led to an assurance of forgiveness and cleansing: *Now you are pronounced "Not guilty" because this coal has touched your lips. Your sins are all forgiven* (Isaiah 6: 9). Here we are presented with a portrayal of that divine grace which immediately responds to the cry of repentance with the word of forgiveness and the drastic act of cleansing. The holiness of God is conveyed from the altar and the unclean lips are purified.

When a man sees himself in the light of a vision of God, and receives forgiveness and cleansing from the Lord, he is then ready to respond to the call of God to

and became a prophet of the Lord, and the book of Isaiah was born. The making of the book cannot be understood apart from the making of the prophet. The divine pronouncements and spiritual insights contained therein could not have been communicated to one who had not followed the pattern of seeing God, being cleansed by God, surrendering completely to the will of God and then being challenged to go and proclaim the message of God. Isaiah followed that pattern and under the guidance of God he wrote what is generally regarded as the richest and most significant of the Old Testament prophetic books.

WEEKLY PRAYER SUBJECT

That our awareness of opportunities to serve may be sharpened.

PRAYER: O God, we humbly acknowledge our capacity for "forgetting" the agonies of our world, indulging ourselves and hiding our guilt in selfish enjoyment. Give us eyes to see the tragedy in our street, our village or at our feet. And may we not pass over the near-at-hand, reaching for something more spectacular.

Hospital Sweetheart

by William G. Harris

A LONDON Salvationist, Polly White, was typical of the Army's league of mercy workers around the world, except that she was still an active worker at eighty-five. In her hospital visitation she visited the severely and permanently injured servicemen of two wars. They called her the "sweetheart of the forgotten." She loved her boys and they loved her. She was charming, gracious

preaching without words as she distributed her candies, writing materials and personal articles all wrapped by herself to maimed men, pitiful pictures of damaged heroes, who rarely complained and were utterly devoid of self-pity, even though many had not been free from pain for thirty years.

Hospital visitation was never easy for Polly since the sight of

suffering ravaged her sensitive nature. But she prayed and ministered to men who needed it desperately.

Nevertheless, the wards rang with laughter on her arrival and gaiety was guest and laughter was loud because of her choice, humorous, sincere spirit of concern for those well-nigh crushed by the monster of war.

The Order of the Founder is sparingly bestowed and is awarded to officers and soldiers of the Army who are outstanding in their Salvationism. To Polly White came this premier award.

—from *Stuff that makes an Army*

"The effectual fervent prayer of a righteous man availeth much."

James 5: 16

by Lieutenant Robert Moulton

Essex, Ontario

JAMES goes on in the following verses to cite the prophet Elijah as an example. And so, in order that we do not feel Elijah to be extraordinary and more than human, James refers to him as a man subject to like passions as we are. In other words, James is saying that what God did for Elijah he can do for each Christian who prays earnestly and persistently.

In a meeting not long ago, a gracious, elderly lady stood to her feet and gave her testimony. As a young woman she had offered herself for missionary service and had been sent to Africa. Coming

from a sheltered home environment and a well-to-do family, the mud huts and lepers of a strange country repulsed her.

She went on to say that one day she noticed through the window a leper approaching her hut. He carried a large bowl and occasionally would bend over, pick something up and put it into the bowl. As he knocked on the hut door, she kept very quiet, hoping he would leave when no one answered.

As she watched, the leper became quite bewildered, not knowing which way to turn. Rubbing his gnarled hands together as if in prayer he looked up into the sky. At that instant a large fish dropped at the leper's feet. He bent over quickly and scooped it into his bowl. A raven overhead, finding the fish too heavy, had let go of it.

The lady testified that the Lord at that moment answered two prayers. He had provided for a poor leper, and had at the same time taught her a real lesson in caring. She said that she had asked God to help her to be a good missionary, but no matter how hard she tried

PROMISE PROVISION

she could not bring herself to feel any real compassion or concern for those ignorant, diseased, unkempt natives. That day her eyes were opened. Her heart melted, and she began to see others through the eyes of Jesus. "From that day on" she said, "there was no turning back. I have given fifty years of my life on the mission field."

How self-centred our prayers as Christians can be! The little child prays beside his bed "Now I lay me down to sleep, I pray the Lord my soul to keep; If I should die before I wake, I pray the Lord my soul to take." Notice the personal pronouns: "I," "me," "my." We can't expect anything more from a little child, because in his own little world everything revolves around himself.

But how many Christians, who after being converted for ten, fifteen, twenty years are still praying like a child. Their prayers reach out no further than themselves, their family, and perhaps off-handedly and generally to "everybody everywhere in need." There is no wrestling, no weeping in prayer, no waiting patiently for the answer to come.

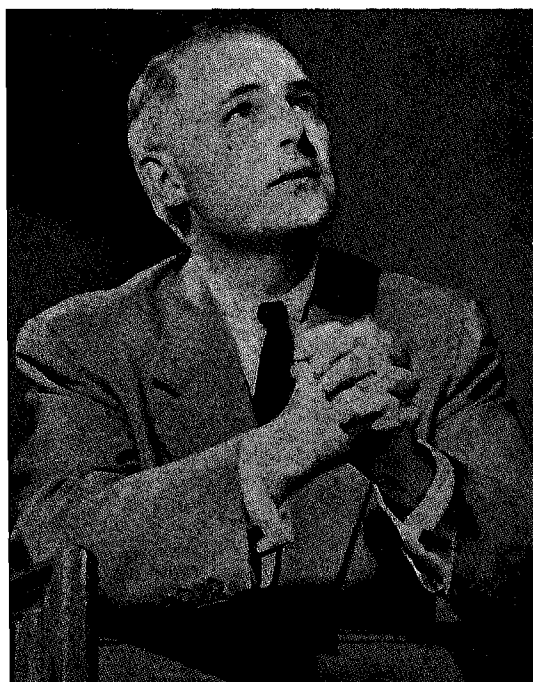
Elijah sent his servants to look out over the sea for a sign from God that his prayer for rain was being answered. The servant returned and reported "There is nothing." Undaunted, Elijah sent him back six times to look. Still nothing! Most of us would have given up in discouragement with so many seeming rebuffs from

God, but Elijah persisted. The seventh time the answer came. It is the earnest, persistent prayer of a righteous man that brings results.

There was a young man in his early twenties, bright, talented, a lad who had everything going for him. He wore the uniform, testified to a personal relationship with the Lord Jesus — a real asset to the corps. He felt called to be an officer and was working toward that end. He started counting the cost. It would mean leaving his family, his home and his friends, and this he was not prepared to do. And so like Jonah he ran away from the work God had called him to do. And his running got him involved with the wrong crowd. Soon he took the uniform off, drifted away from the corps and from the Lord. For three years people in the corps had been praying for him. They had just about given up on him. But we persisted. Perhaps this year would be the year when we would see the sign and prayer would be answered.

Sure enough, God rewarded our persistence, for on one Sunday night this young man, having come to the meeting for the first time in three-and-a-half years, made his way from the back of the hall to the Mercy Seat, tears streaming down his face. Speaking to him, he told me that he had planned when he got up from his seat to go out the door, but some magnetic power drew him instead to the front.

You've been praying for a member of your family, a relative, a neighbour, a friend for months, for years, and you have seen no sign of prayer being answered? Don't give up. Don't be discouraged. You may be at "the sixth time." The next time the answer may come. It is the effectual fervent prayer of a righteous man that availeth much.



Spring Festival of Gospel Song

Massey Hall, Toronto

SATURDAY, APRIL 26, 1969 at 7:30 P.M.

featuring:

500 voice chorus (from Metro-Toronto, Southern Ontario, Western Ontario and Mid-Ontario Divisions)
Six Nations Indian Reserve Young People's Band, Brantford
Canadian Staff Band — Instrumental and vocal soloists

Conductor: MAJOR NORMAN BEARCROFT

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20 Albert Street, Toronto 1, Ontario
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\$2.00 — \$1.50 — \$1.00

Be sure to enclose a stamped, self-addressed envelope with all mail orders.

Cadets at Hamilton

CADETS of the "Evangelists" and "Undaunted" Sessions united for the Sunday's meetings at Hamilton Temple, Ont. (Captain and Mrs. Arthur Waters). The Training Principal (Brigadier Ernest Parr) and Mrs. Parr, with the training staff, participated throughout the day.

After being greeted by Captain Waters when they arrived early Sunday morning, the cadets were divided into groups and visited various centres in the city. Meetings were conducted at the Men's Social Service Centre and the Grace Haven as the remainder of the cadets led the Sunday-school at the corps where two young people responded to the appeal to accept Jesus Christ for themselves.

The cadets' band and united

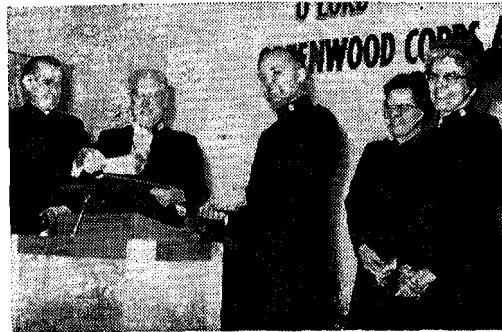
vocal group provided the music for the morning holiness meeting which enabled the bandsmen and songsters to sit with their families in the congregation. Cadets Peter Cheng and Brenda Holnbeck spoke on the subject "Why I go forward with Christ" and the Training Principal brought the concluding message stressing the need of our day to surrender to Christ in order to find fulfilment and satisfaction.

A praise meeting in the afternoon included a number of musical items by the cadets including a cornet solo by Cadet Linda Bond. Accompanying himself on the guitar, Captain Gary Venables sang one of his own compositions. Mrs. Major Clarence Burrows also contributed a vocal solo. Concluding the afternoon

ANNIVERSARY AT GREENWOOD



ABOVE: Candles for anniversary were lit by the oldest soldier (Sister E. Kelso) and extinguished by a junior soldier, Robert Whelan. Seen as well are (l. to r.) C.S.-M. Woodman, Lieut.-Colonel Williams, Lieut.-Colonel Moulton, Mrs. Moulton, Mrs. Williams. RIGHT: Mortgage-burning ceremony.



CONDUCTED by the Divisional Commander (Lieut.-Colonel Arthur Moulton) and Mrs. Moulton, forty-fifth corps anniversary meetings were held at Greenwood, Toronto (Captain and Mrs. Philip Williams).

Following the soldiers' supper

meeting, Lieutenant Mabel Jean Rawlins stressed in her message the reality of God.

Talks by Cadets Mary Kay Goldsmith and Donald McRae, musical items by the corps band and songster brigade, together with a vocal number by the cadets preceded the message brought by Major Clarence Burrows.

The Divisional Commander (Lieut.-Colonel Stanley Gennery (R)) and Mrs. Gennery were present for the day.

on Saturday evening, an "Army Night" was held led by Lieut.-Colonel Moulton. The film *God's Soldier* was shown and the mortgage on the hall was burned. Messages from former corps officers were also read.

During the Sunday morning meeting, Candidate (Bandmaster) David Perry testified. The Divisional Commander, in his message, dealt with the meaning of holiness.

Extra chairs had to be brought into the hall for the Sunday evening meeting in order to accommodate the people present. One-sentence testimonies were given as people from Newfoundland to Vancouver told when and where they had been converted. This proved to be one of the highlights of the meeting.

—Ella Faulkner

Many seekers at Botwood

IN recent weeks many people have taken a definite stand for Christ at Botwood, Nfld. (Major and Mrs. Alec Anthony).

Three seekers were registered at the Mercy Seat at the conclusion of a weekend conducted by the Provincial Secretary (Brigadier Abram Pritchett) and Mrs. Pritchett.

The Provincial Youth Secretary (Major Albert Browning) and Mrs. Browning conducted the Young People's Annual Weekend and Corps Cadet Sunday. During the Saturday evening fellowship hour, the film *Going Steady* was shown.

On the Sunday the Self-Denial Savings League was launched and attendance and directory certificates presented. After receiving their certificates on the Sunday evening, the corps cadet brigade brought a vocal number. A duet by Songsters Glenda Rowsell and Fronie Langdon prepared the way for Major Browning's message.

Home League Rallies — 1969

DIVISION	CENTRE	DATE	SPEAKER
Alberta	Edmonton	Tuesday, April 22	Mrs. Colonel Alfred Simester
	Calgary	Thursday, April 24	Mrs. Colonel Alfred Simester
Bermuda	Hamilton	Thursday, April 10	Brigadier Doris Fisher
British Columbia North		TO BE ANNOUNCED	
British Columbia South	Vancouver	Thursday, March 20	Mrs. Brigadier Ernest Falle
	Nanaimo	Tuesday, March 25	Mrs. Brigadier Ernest Falle
	Penticton	Thursday, March 27	Mrs. Brigadier Ernest Falle
Manitoba & N.W. Ontario	The Lakehead	Tuesday, September 9	Mrs. Commissioner Clarence Wiseman
	Winnipeg	Thursday, September 11	Mrs. Commissioner Clarence Wiseman
New Brunswick & P.E.I.	Saint John	Thursday, March 27	Mrs. Commissioner Clarence Wiseman
Nova Scotia	Cape Breton	Monday, March 24	Mrs. Commissioner Clarence Wiseman
	Halifax	Wednesday, March 26	Mrs. Commissioner Clarence Wiseman
Newfoundland	Corner Brook East	Tuesday, May 13	Brigadier Doris Fisher
	Springdale	Wednesday, May 14	Brigadier Doris Fisher
	Windsor	Thursday, May 15	Brigadier Doris Fisher
	Hare Bay	Friday, May 16	Brigadier Doris Fisher
	Campbellton	Monday, May 19	Brigadier Doris Fisher
	Clareville	Tuesday, May 20	Brigadier Doris Fisher
	St. John's	Wednesday, May 21	Brigadier Doris Fisher
	Dildo	Thursday, May 22	Brigadier Doris Fisher
	Carbonear	Friday, May 23	Brigadier Doris Fisher
Metro-Toronto	Toronto	Wednesday, April 23	Mrs. Colonel Geoffrey Dalziel
Mid-Ontario	Oshawa	Monday, April 14	Mrs. Lieut.-Colonel Horace Roberts
	Kingston	Wednesday, April 16	Mrs. Lieut.-Colonel Horace Roberts
Northern Ontario	Sudbury	Tuesday, April 22	Mrs. Colonel William Ross
	Orillia	Thursday, April 24	Mrs. Colonel William Ross
Southern Ontario	Hamilton	Wednesday, Sept. 24	Mrs. Colonel Geoffrey Dalziel
Saskatchewan	Weyburn	Tuesday, April 22	Brigadier Doris Fisher
	Saskatoon	Thursday, April 24	Brigadier Doris Fisher
Quebec & Eastern Ontario	Cornwall	Wednesday, April 23	Mrs. Commissioner Clarence Wiseman
Western Ontario	London	Thursday, April 17	Mrs. Commissioner Clarence Wiseman

Seen and Heard

comments by the Chief Secretary
"THE POTTER'S HOUSE"

I HAD seen people in England skillfully moulding the pliable clay on the spinning wheel, but I was soon to understand this potter's house meant taking hold of another kind of "broken vessel" and trying to mould it into a new "vessel."

We were in Montreal in the midst of a snow storm that did not seem to affect the attendance at the mid-week divisional holiness meeting that is attracting such attention. We were particularly intrigued to see the translation arrangements that enabled the French-speaking members of the congregation to listen through the ear phones to a verbatim translation of the whole meeting.

After the meeting we were taken to the Potter's House, which is part of the Montreal Citadel hall premises, and heard of the spiritual awakening among the young folk of the corps that encouraged the then Commanding Officer to commence this work in 1966. The aim of the centre is to cater for young folk who are known in their own vernacular as "teen boppers," "high teens," "hippies (home orientated)" and "hippies (transient)."

A special room has been allocated to them and decorated and furnished to meet their particular needs. The gatherings are not without problems needing much care, understanding and spiritual perception to penetrate the sheer indifference and antagonism to anything Christian. But by warm friendliness and unbiased acceptance of the young folk as they are, friendships are being formed and an awakening understanding of the Christian ethic is emerging and for some a penetration of spiritual truth.

For one young man it has meant a changed life. "I am becoming more concerned about other people and their lives, rather than just thinking about my life and my former selfish tiny world," said he. "I think about Jesus Christ and my purpose with Him each day and I yearn to know more about Him and His Kingdom." For another—after a long struggle, conversion and now soldiery of the corps. A former drug pedlar after serving a jail sentence is now married and taking an active part in Church life. And another mixed-up kid with drugs now regularly attends Army meetings.

Much more could be told of this activity, which is one of miracle working by the power of Christ through the dedication of those who are willing to accept misunderstanding and rebuff from those they try to help. However, they persist in seeking "the lost, the least and the lowest" in the name of the One they serve so courageously, Who came "to seek and to save that which was lost" (Luke 19: 10).

Galpin Dalziel

British Columbia South holds area corps cadet rally



ABOVE: Lieut.-Colonel Wilfred Ratcliffe presents the divisional shield to the Port Alberni Corps Cadet Brigade which had the highest average marks for brigades with more than ten corps cadets. Corps Cadet Counsellor Mrs. Hopkins receives the award while Captain Fred Heintzman (corps officer) and Major and Mrs. Wm. Kerr look on. RIGHT: Lieut.-Colonel Ratcliffe and Mrs. Hopkins inspect the shield.



CORPS cadets and their Counsellors from Vancouver Island and the Lower Mainland recently converged at Vancouver Temple, B.C., for the annual corps cadet rally.

An afternoon meeting, supper together, a film and a youth rally were the varied events of the day. Major Jim Henry, campaigning in the city at the time, was the guest speaker for the rally.

Mrs. Faith Hoe and workers from Vancouver Temple provided supper for 150 young people following which they viewed the film "The Shepherdess of the Hills." Prayer preceded the eve-

ning youth rally in which the united singing companies of Greater Vancouver participated. At the conclusion of the rally many young people stepped forward to indicate they were making a spiritual decision.

Corps participation

After the meeting, the brigades from Vancouver Island were met by officers and Salvationists from the Vancouver corps and were billeted over night so they could participate in the Sunday morning services at the corps in the greater Vancouver area. This allowed the corps cadets to put into practice the theory and Bible studies covered in their lessons. Following dinner, the Island brigades caught the ferry for the trip home.

First-time winners

For the first time the Port Alberni Brigade won the Divisional Shield for corps cadet brigades with ten members or more, as they attained the highest average marks for the division.

For the second year in a row the North Burnaby Corps Cadet Brigade won a shield for attaining the highest average marks for brigades with less than ten members.

The members of the divisional corps cadet marking team were asked to choose an honour corps cadet from each grade. The unanimous decision was that Keith Howard of Trail would receive the higher grade award and Diane Carey of Nanaimo the lower grade.

Years of Service

FROM Long Pond, Nfld., Mrs. Abigail Dawe was promoted to Glory having given almost fifty-six years of faithful service in the local corps.

"Aunt Abbie," as she was known, was of a quiet but friendly disposition. She had the ability to make people feel better for meeting her. Mrs. Dawe gave untiring support to her husband during the thirty-five years he was Corps Sergeant-Major. Her influence upon the lives of those with whom she came in contact will linger long.

Responding to the challenge presented by the Commanding Officer, Captain Boyd Goulding, at the funeral service, four people knelt at the Mercy Seat. In the memorial service, Mrs. Dawe's brother, Brigadier William Stanley (R) paid tribute to her life and mentioned the influence she had had upon him and his sister, Brigadier Eliza Stanley (R) in becoming officers. There were four seekers registered at this meeting also.

PROMOTED TO GLORY

Her influence will be remembered



cities of Welcome and Visiting Sergeant, Mrs. Stanton was also responsible for the distribution of *The War Cry*. For many years she contributed her musical talents to the corps as a vocal soloist and songster.

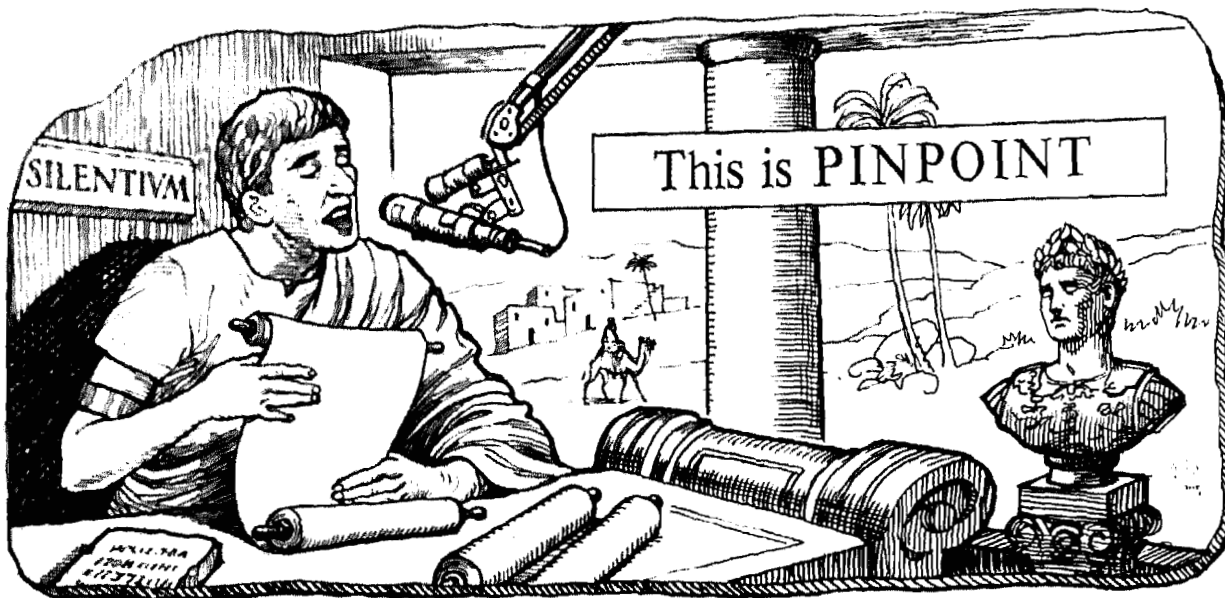
In the past four years Mrs. Stanton has been an active member of the over-sixty fellowship, singing a duet with her husband, Arthur, just a few days before her passing. After half a century Envoy Stanton will miss his singing partner in his visits to the prisons, Harbour Light and over-sixty fellowship. Recently they celebrated their golden wedding anniversary.

The influence of Mrs. Stanton will be felt for a long time for there are many who have been inspired by her high ideals and example of complete dedication and devotion.

A VETERAN of fifty-one years' active service in the Vancouver Temple, B.C., Sister Mrs. Mabel Stanton was suddenly promoted to Glory.

Throughout her long, full life she became well known for her devoted service in helping and uplifting others. Mrs. Stanton's thoughtfulness and concern for those around her endeared her to all who knew her.

Faithfully serving in the capa-



In this occasional series significant events are placed in the context of their contemporary world affairs, being presented — the writer hopes — in an entertaining as well as an informative way.

Where fiction is introduced to enliven the narrative it will be obvious; and it should be no surprise to the reader to find him/herself disagreeing with the historical timing of some of the "news spots"—the authorities also disagree, and the timings are those which the writer has accepted as most convincing to him.

With complete "irresponsibility," ancient or modern names of places have been used out of "time" so that a name MAY mean no more than "This is the spot."

This is PINPOINT, a programme of world news from the broadcasting studios of Pisgah International Network.

Your announcer is NELSON DUNSTER.

THE most incredible reports are coming in from all over the world, and here on Pisgah we can see for ourselves that the sun will not set. And the heat is terrific.

An amazing story was phoned in by our war correspondent in CANAAN with the 2/3rd Infantry Division of the Hebrew forces under Joshua ben Nun.

It is reported that while Joshua was pursuing a coalition of armies of five Canaanite kings at Beth-horan the sun stood still in the midst of the heavens and a hail of hot stones fell screaming down from the sky and annihilated the Canaanites. The allied kings deserted their stricken armies and sought refuge in a cave, but they have been discovered and the entrance to the cave has been walled up.

A message from CHINA says: "The signs of the zodiac have the strange peculiarity of proceeding in a retrograde direction." In MEXICO a commentator describes the irregularity of the sun's movement as like "a heavenly ball game." In GREENLAND they are saying that the earth has turned over and that their people have become antipodes.

Meanwhile, life goes on more or less as normal, and our next news item comes from PHOENICIA where the chancellor of the national university has hailed a new form of writing as the greatest development in human history. It is the work of a team of etymologists in the university's school of languages, who have produced what they call an "alphabet." This is a set of 38 signs which can be used in a multiplicity of combinations to represent the syllables in spoken words. It is predicted that the "alphabet" will quickly replace picture-graphic recording.

BABYLON—In a swift campaign of retribution, Agum III, the Kassite king of Babylon, captured the rebel stronghold of the sea-landers along the Persian Gulf at Dur Ea. Its principle shrine, the temple of Ea, god of the primeval waters, has been destroyed.

LAHORE—Invasion by semi-nomad Nordic tribes, from near the Caspian Sea through the Afghan frontier passes into the Punjab, has brought an end to the long ossified agricultural and urban culture of the Dravidic and Urunda population. The Aryans and their cattle have flooded into the Indus. Thousands of refugees are streaming southwards.

ATHENS—Pressing a policy of trade expansion and Grecian influence, a Greek dynasty has been established at Cnossus in Crete and a Greek colony is being settled at Rhodes. A prominent Greek trader says that quite a number of Mediterranean sites are being investigated for yet other colonies and emporiums.

HATTUSAS — A complete *Handbook of Equestrianism* has been written by the head trainer

of the royal Hittite stables in Hattusas in Asia Minor. The author — Kikkedi, a Hurrian—was engaged by King Tudhaliyas II, and I quote, "to train the finest mob of chariot horses in the world." These are for harnessing to a new type of light, two-wheeled war chariot. Meanwhile, anxious questions are being asked in the Syrian parliament as to what measures are being taken to strengthen the northern border against possible Hittite aggression.

NAPLES — The larger of the two islands across the Tyrrhenian Sea was renamed Sardinia this week by act of parliament. The Sardinia migrant people now outnumber the native Nuraghians with whom they have entered into peaceful cohabitation. The Nuraghians have long been noted for their unique style of building with sloping walls and many round towers of natural stone of great durability.

HONG KONG—A new prosperity has come to the Tai people of southern China as the result of technical know-how by Turkish craftsmen who are accomplished

in metallurgy. This area has plentiful resources of copper and tin and a trade agreement has been reached between the two peoples. But while the bronze moulding industry of the Tai's has been developed by Turkish technology the art forms of manufactured wares are unmistakable Tai.

That is the news of the week and this is Pisgah International Network signing off its programme **PINPOINT**.

NOTICE

A meeting of the

WORLD DAY OF PRAYER

will be held in the Bramwell Booth Temple (James and Albert Sts.) Toronto 1, Ont. on March 7th, 1969 from 12:15 to 1:00 p.m.

All women who are downtown are invited to attend this gathering.

Week of Prayer meetings held in Timmins

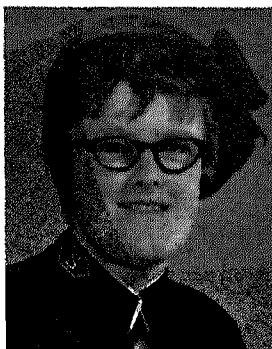
THE Secretary of the Board of Evangelism at Territorial Headquarters (Captain David Hammond) recently conducted week of prayer meetings at Timmins, Ontario (Auxiliary-Captain and Mrs. John Hadley). The invitation was extended by the Porcupine Ministerial Association with the meetings being held each night in the Mountjoy United Church.

Following the week of prayer, which was supported by member churches of the ministerial association, Captain Hammond conducted the Sunday meetings at the Timmins Corps. There were two seekers at the Mercy Seat on Sunday morning.

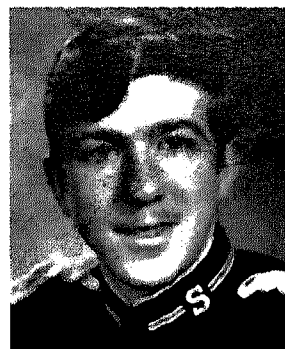


Participants in the week of prayer meetings held in Timmins were (L. to R.): FRONT ROW: Rev. Mel Fisher (Mountjoy United), Rev. J. Poynter (Free Methodist), A/Capt. John Hadley, BACK ROW: Dean G. C. Scovil (St. Matthews Cathedral), Captain David Hammond, Rev. G. Muir (MacKay Presbyterian).

More accepted candidates for Toronto College



1



2



3

ARLEEN SHELTON — 1

CCANDIDATE ARLEEN SHELTON (Hamilton Temple, Ontario) for most of her life was connected with another gospel church and was converted at a Bible camp. Through the radio broadcast "This Is My Story" her interest in The Salvation Army grew and for the last four years she has been a soldier of the Army, singing in the songsters and teaching in the Sunday-school.

As a young person, Arleen recognized the leadings of God to full-time Christian service and since coming to The Salvation Army she has felt the strong leadings of God towards officership.

During the past three years Candidate Sheldon has diligently worked at upgrading herself educationally for the training college, and is presently engaged in the final phase of that upgrading.

DAVID PERRY — 2

CCANDIDATE DAVID PERRY (Greenwood, Toronto) originally came from Sydney, Nova Scotia, where he was converted at the Whitney Pier Corps. With his conversion The Salvation Army became something special to him, and he started to take part in the different junior activities.

David later came to Toronto with his parents where he linked up with the Riverdale Corps and then transferred to Greenwood where he is now the Bandmaster and a Sunday-school teacher.

In his late teen-age years during a Sunday night meeting he felt perplexed and frustrated, facing the world undecided as to what he ought to do. Then he opened his heart to the pleadings of the Holy Spirit, and since that time has found himself motivated by new desires and new ambitions. These new feelings were brought to a climax when he attended youth councils in 1967 and the Lord made him aware that his musical ambitions had to be given second place to the conviction that he should be a Salvation Army officer.

Candidate Perry is presently attending high school to upgrade himself educationally prior to entering the Training College this September.

ELAINE BECKER — 3

CCANDIDATE ELAINE BECKER (Woodstock, Ontario) was introduced to The Salvation Army be-

cause her mother attended the home league. Although she attended Sunday-school at The Salvation Army right from primary class and was connected with the brownies and guides at Woodstock Corps, it was not until the 1964 youth councils weekend at Niagara Falls that she came into a vital relationship with Christ. She had not intended to go to the youth councils but her corps officers talked her into it. Through meeting with a group of Christian young people at the councils she came to realize she was not living in the best possible way and she came to an experience summarized by a chorus learned that weekend, "I cannot tell you how, I just know I'm saved."

Concerning her conviction with regard to Salvation Army officership, Elaine testifies that even before her conversion she saw a Salvation Army officer on the street and strangely felt that that was what she should be. After her conversion the feeling kept recurring and, every time anyone spoke about officership, it seemed as though the message was directly spoken to her. Finally she responded to the conviction that she should be an officer and now she is willing to be what God wants, and to go where He sends.

Candidate Becker is presently an office worker and is active in the Woodstock Corps as president of the youth group, Sunday-school teacher, and member of the youth band.

CATHERINE WRIGHT — 4

CCANDIDATE CATHERINE WRIGHT (Danforth, Toronto) is a minister's daughter and as a result has been engaged in church activity for most of her life, as a Sunday-school teacher, girl's group leader and choir member. She was born in Nova Scotia but has spent a good deal of her life in Ontario and has recently lived in Toronto where she has taken a registered nursing assistant's course. She now works at the Princess Margaret Hospital.

Catherine dates her conversion to a series of meetings held at Danforth Corps in 1967 by Territorial Evangelists, Major and Mrs. George Clarke. When the evangelists and their daughter sang "Take the world but give me Jesus, He alone can satisfy" the Candidate knew that the only answer to the problems of her life was to ask Jesus to take control of that life. Since this experience she has sought to give herself completely to Christ in thought and deed, and to be totally under His control.

A little over a year ago, the corps officer at Danforth, Major Edwin Brown, preached a sermon on the text, John 20: 21, "Then Jesus said to them again, Peace be unto you: as my Father hath sent me, even so send I you." This particular passage remained with Catherine, and as she pondered its meaning, it seemed to indicate to her that the Lord wanted her to be an officer. In response to a year-long urge she fully committed her life to officership during the past Vocation and Commitment Sunday in November.

At present Candidate Wright is serving in the Danforth Corps as a Guide Captain, Corps Cadet Counsellor and Sunday-school teacher.



4



5

DIRK van DUINEN — 5

CCANDIDATE DIRK van DUINEN (Cranbrook, British Columbia) has recently come to Canada from Holland where he was a soldier of the Treepeek Corps. It was at this corps he was converted, following which he found himself actively engaged in all corps activities including being a bandsman, songster, Sunday-school teacher and scout leader. In his early teen-age years Candidate van Duinen felt something of an urge for missionary work in The Salvation Army. Then, when he was sixteen, at a youth rally in Holland, he dedicated himself as a junior candidate

with the thought of going to the training college in Holland. He now feels the leading of God to enter the college in Toronto.

Dirk was a welder and machine engineer in Holland and presently is studying English in preparation for training. At the Cranbrook Corps he is acting as Young People's Band Leader, Corps Cadet Counsellor and Sunday-school teacher.

Lisgar Street's 85th!

RECENTLY "Home Coming" Sunday was observed at the Lisgar Street Corps (Major and Mrs. Arthur Evans). Guest leaders for this occasion were Major and Mrs. Archibald MacCorquodale. The Major is the Administrator at the House of Concord. The hall was filled with officers and comrades, formerly belonging to the corps, who had come from far and near to honour the Lisgar Street Corps for its record of eighty-five years of service. Many boys from the House of Concord were present at the meetings.

The Major made clear the purpose of the day when he said "We have not come to bury the Lisgar Street Corps but to praise her and the God who made her great." (Lisgar Street is one of three Toronto corps uniting to form the nucleus of the new Bloor Central Corps.)

Testimonies were given by Major Eva Burton, Administrator of the Eventide Home in Orillia, Ontario; Major John Payter, Ad-

ministrator of the Men's Social Centre in Kitchener, Ontario; Lieut.-Colonel Arthur Calvert (R), formerly the Commanding Officer; Brother Tom Green (North Toronto) and the two oldest soldiers of the corps, Sister Louise Pinson and Sister Mrs. Reg. Wicksey. Mention was made of the faithful service of Brother Reg. Wicksey who did much to make the Sunday possible but was absent because of illness.

Music was provided by the band which was assisted by former bandsmen. A group composed of former songsters of the corps also participated. Mrs. Tom Green soloed in both meetings.

During the day Major MacCorquodale told the story of how he was brought to Christ by faithful young peoples' local officers who attracted him to the Lisgar Street Corps from which he became an officer.

Two junior soldiers were enrolled, one being the son of Major and Mrs. MacCorquodale. Three young people sought Christ.

MAJOR EDWARD V. DIMOND describes how a Salvation Army centre makes good use of music in its programme of rehabilitation for alcoholics

ACCORDING to one definition of syncopation the members of the Harbour Light Centre Combo are musically well qualified, since they have practised a lot of irregular movement from bar to bar in their past. Today, however, they are spreading the gospel story through music, and despite a constant turnover in personnel the message goes on.

The history of Salvation Army music shows that the Fry family brass quartette, used because they were available, led to the development of the brass band pat-

school student, Bill Wagner took trumpet lessons but never played in any group. Now, thirty years later, he has resumed his lessons with the same teacher and is playing in the orchestra. For ten years Paul Voland sang, led numerous groups and appeared on the Kate Smith radio network programme. Success was fickle, however, and twenty wasted years passed before he entered the centre and resumed his musical activities.

The addition of an electronic organ in 1962 added a new di-

struments and provide a teaching staff at the centre for three years, under the supervision of Richard Kauffman of the Cleveland Music School Settlement. During the final year the technique of "instant music" was developed by registered music therapist Harvey Hall, assisted by Louise Steele, RMT.

Since the alcoholic is usually undersocialized, the emphasis is upon therapy, with participation and integration into a social group as the goal, and any continuing musical involvement be-

ious musical experience, actually playing music together at the end of their first session. A demonstration of this technique, along with four combo numbers, is included on the documentary record "Skid Row Sounds," available from the centre. While previewing this record, Eric Ball commented that the combo sounded "better than some professional groups," and Brigadier Richard Holz commended the saxophone playing.

While important, music is only a small part of the centre programme. There are classes and hobby groups every night of the week for the centre residents, in addition to the nightly evangelistic services. Though the turnover rate is high, a follow-up study of eighty-five residents who completed a year of sobriety and employment showed a success rate of at least fifty per cent in completing the next year of sobriety.

The Skid Row alcoholic with a year or so of sobriety behind him is usually a fine fellow, a conscientious worker and an individual with lots of drive, who can be a good asset to a business and the community.

The Harbour Light centres strive to carry forward in the modern world the message of the Apostle Paul as they urge men to be transformed by a complete renewal of their minds, so as to sense for themselves what is the good and acceptable and perfect will of God.

Skid Row Sounds

terned after the popular bands in England. Likewise, the use of strings and woodwinds because players were available led to the Harbour Light Centre Orchestra, patterned after the popular orchestras in America.

Years of effort had failed to establish even a satisfactory brass quartette. In 1959, when it was decided to use instruments that the players could play, harmonicas and guitars were used in the nightly meetings. Although the level of performance was not outstanding, the sounds were pleasing to the average ear and the rhythm gave considerable life to the singing. A string bass and trap drums were soon added and, with a minimum of help from the struggling brass players, the centre orchestra was born.

By the following year when the faltering brass players had left the centre, or had switched instruments, with the addition of a xylophone the orchestra backed the Central Area Corps Vocal Ensemble in a suite of gospel songs and stole the show at the divisional music councils. By 1961 the orchestra had added woodwinds and was able to play a suite of gospel songs without any outside help, a pattern that has held true ever since.

Involving about twenty per cent of the centre residents, the orchestra is now a pool of players from which are formed smaller groups of varying levels of musical proficiency. A few are former professionals, most were amateur music-makers in the long distant past, and a few had never played before.

Charles Allen started on drums in the centre music classes at age 55 and at age 62 moved over to the baritone saxophone. As a high

mention in sound and resulted in the formation of the combo to play more advanced music and to fill requests for outside engagements. Emil Soderstrom contributed a number of arrangements, and the combo has appeared with Garry Moore and Betsy Palmer, helped make two films for the United Appeal and has been on a number of TV shows.

In 1965 a plan to expand the music programme resulted in grants of \$14,405 from the Kulas Foundation to improve the music facilities, purchase additional in-

ing considered a fringe benefit. According to supervisor Steele "One of the most significant things about the first session is that after you talk and everybody is loosened up, you all participate in a direct experience together. What you have talked about and the analogies you draw are worked out directly in the music-making session with each man actually contributing to his environment."

This unique approach includes middle-aged alcoholics, most of whom have had little or no prev-



Major and Mrs. E. V. Dimond and the Cleveland Harbour Light Centre Orchestra, with Charles Allen — baritone sax; Bill Wagner—trumpet; and Paul Voland guitar.



More Adventures with Kalang

Another Indonesian journey described by Major LEVYNA KROEKER

HORSES have to be divested of all baggage when they are to cross the hanging bridge over the River Muu and are then led across, one by one. When we arrived there, a trader had just started taking one of his horses across and somehow it had misstepped. Its legs had gone through the narrow planks and it was suspended in mid-air. Fortunately it was not struggling or the safety of the bridge would have been endangered. The men of our party were more experienced and they soon roped the animal so that they could remove the boards from the bridge and then lower him into the river. He went right under at first but then recovered, found his footing, and managed to climb the steep embankment to stand shivering but safe on solid ground once more.

After the road we had just traversed, I did not find the crossing of that swaying bridge anything about which to be dismayed. I was fortunate in that the bridge had just recently been repaired. Major Kjelson assured me that she has crossed it when its condition left much to be desired. Kalang and I, having crossed the bridge safely, we journeyed on. There were no more mudholes but a very narrow trail and an endless chain of rolling mountainous terrain.

Infant Dedications

At the village of Kodja, in the home of the village schoolmaster, we were again served coffee, and coconut milk from coconuts picked as we waited. The village gave a quite park-like impression as we rode into it, with its closely-cropped grass and large coffee tree gardens. On our way back we stopped here over-night and conducted a meeting in the school-house and Salvation Army hall. I dedicated twenty-three babies that night. One of these infants had not yet been given a name, but that did not fluster the Divisional Commander. He just asked whether the child was a boy or girl, announced that the child's name would be "Esther" and I dedicated her as such. As we still had some distance to go, we did not pause here too long.

The corps officers at Morui Corps were already on the look-out for us and we billeted in their quarters. The people wanted a meeting so, as we did not have too much farther to travel the next day, it was decided to have a meeting the following morning at eight-thirty. There was a packed hall, close attention, and more babies to dedicate. Our refreshments before leaving were coffee and fried bananas.

Half an hour's distance from Kantewu a group of boys met us. This was at a very stony stream of water where we had to get off our horses and walk a short distance, crossing the stream on stepping stones. The boys' halloo-ing signalled to the villagers that we were close at hand

and they were ready to welcome us on arrival. That last half-hour of trail was a very steep climb and when we came around the final bend and topped the last rise, there were two comrades with a tray of glasses filled with refreshing lemon drink, to welcome us.

Still mounted, we rode up to the entrance of the village. An archway had been erected and, just within this, stood the groups lined up to greet us. The home league women sang, the bamboo-flute band played, a guitar (home-made) combo and school children contributed their share. It was more than enough to make anybody forget the difficulties of the road just traversed. The whole crowd followed us to the officer's quarters and there again, continued their "sounds of music" as we were served coffee and refreshments.

Kantewu is still unique in that it is an entirely Salvation Army village. Many of the older comrades still remembered Lieut.-Colonel Leonard Woodward and other missionaries who had visited them or worked in their midst in years gone by.

This was the largest rally in the division. The hall seats 500 and this was filled again and again. The delegates from the various corps came dressed alike and it was a sight not soon to be forgotten. The delegation from Peana marched up the hill to the hall with the Salvation Army home league flag and a special home league pennant (made for the occasion) waving in the breeze. They were all dressed in ankle-length, looped up, bark-cloth skirts with white blouses. The Kantewu delegation had chosen white skirts with red blouses, and another group blue skirts and white blouses, while some others were entirely in white. On the whole, skirts were of ankle length with the typical two-fold-over model. How they kept themselves so neat and clean under the prevailing conditions was a constant source of wonder to me.

I shall never forget our departure from Kantewu. Major Kjelson and I were not yet completely dressed when the women started coming in with small gifts in the form of rice,

eggs, and coffee for us to take with us. Letters galore were handed over to be taken to family and friends in Java. The groups gathered again at the quarters to sing a specially composed farewell song. The bamboo flute band and guitar brigade sounded forth again and the Peana delegation awaited us at their "hotel" close to the village gate and again we had to stop, listen to them, pray with them, shake hands before we could actually be on our way.

A Patient Arrives

We reached Gimpu again just before a heavy shower of rain accompanied by high winds descended upon us. This delayed our departure on to Oo as did also the arrival of a patient who had been brought along because the family had heard that Major Kjelson would be passing that way. She always carries her medical kit with her and she administered injections on the spot. The work that the Major is doing for these people is tremendous.

Later, after more arduous traveling, accompanied this time by both the Divisional Commander and his wife, we arrived at Balaroa II Corps where the final and fourth of the series was to be held. The location is beautiful. It is up on the mountain-side with a tremendous view out over the arm of the sea that reaches right to Palu. It is a lovely, cool climate, but the soil is very poor and just loaded with stones. There is still a great deal of illiteracy in this district, although it is relatively close to Palu. The hall stands out in the cluster of buildings comprising the entire setup of the kampong. It has a cement floor and walls of proper lumber with a roof of shingles. The comrades of the corps carried up every grain of sand needed for the mixing of the cement from the kali some two kilometres distant, and it is an uphill climb all

Right: Three Canadian missionary officers serving in Indonesia (l. to r.): Major Estelle Kjelson, Major Lilian Hadsley and Major Kroeker.
Below: The flute band at Oo plays a tune to welcome the District Officer, Major Hadsley.

the way. All the work on the hall was done by the soldiers. The back end of the hall is still open so that there is no lack of fresh air. Seating for the congregation is still very poor though. The front two rows were ordinary benches (no backs), and the rest of the seating was just bamboo poles tied together and that is anything but comfortable to sit on for any length of time! Because the meetings were so crowded, especially on the Sunday, again and again one of those bamboo poles snapped and that row had to adjust to sitting on an incline or else stand up. But nobody thought of leaving until the meeting was concluded and that meant two hours.

Here too, so many knelt at the Mercy Seat that it was impossible to deal with them individually but the officers seemed to know their own folk and will be able to do follow-up work.

Progress in Japan

A YOUTH camp and conference centre built near the coast of Tokyo Bay has been opened by Commissioner Koshi Hasegawa, Territorial Commander for Japan.

The centre has facilities for musicians, corps cadets, home league and local officers, as well as providing fresh-air camps for underprivileged children.

It is planned that retreats, training institutes and refresher courses will use the facilities throughout the year.

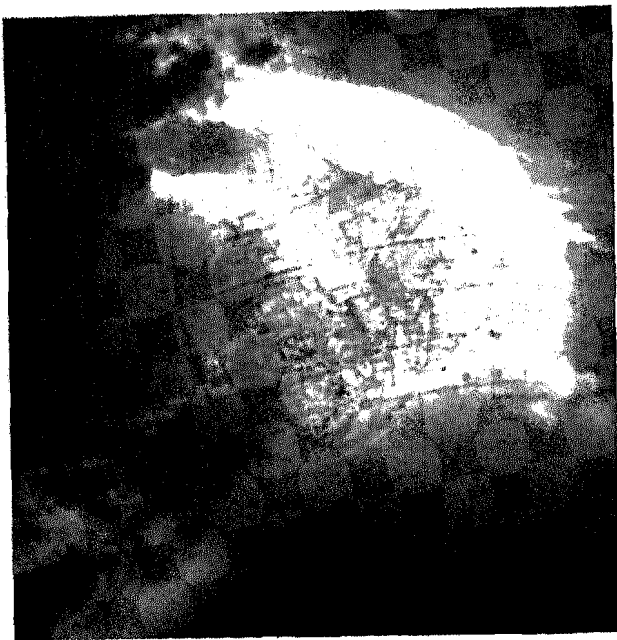
Rehabilitation work with women and girls, carried on for years in accommodations provided by the metropolitan government, has been enlarged and the building completely rebuilt by the authorities.

At a formal opening, representatives of the Welfare Section of the Tokyo Metropolitan Government handed over the building to the Territorial Commander.



Assistance for Major Kroeker, writer of the accompanying article, as her steed, Kalang, fords a stream during a journey through the jungle.





World Day of Prayer

Friday, March 7, 1969

World Theme: "Growing together in Christ"

This order of service is given for use in nursing homes and institutions. The theme, Scripture passages and prayers were proposed by women in Africa.

I-Call to this Day of Prayer

Leader: Let us talk together of this Day of Prayer:
—of the fellowship around the world, which transcends all national boundaries and traditional differences,
—of the power and expectancy of a praying community,
—of the significance of considering together the theme "Growing Together in Christ."

Hymn: "Praise to the Lord"
(S.A.T.B. 720 Lobe Den Herren)

Praise to the Lord, the Almighty, the King of creation;
O my soul, praise Him, for He is thy health and salvation:
All ye who hear,
Now to His temple draw near;
Praise Him in glad adoration.

Praise to the Lord, who doth prosper thy work and defend thee,
Surely His goodness and mercy here daily attend thee:
Ponder anew
What the Almighty can do,
If with His love He befriend thee.

II-A Period for Prayer

Chorus: "Kum Ba Yah" (Come by here) Key C

Someone's praying, Lord, Kum ba yah! (repeat 3 times)
O Lord, Kum ba yah.

Leader: God's spirit is praying through us and we respond as we pray. This is a conversation of great dimension.

People: Almighty God, to whom belongs life and space and time, we humbly thank You for our unity in Christ. You bring us together, not because we are such faithful Christians, but because of Your grace, and because in Your wisdom we may be used for Your glory and purpose in this world. Lord make us fit instruments for Your service. Guide our worship today.

Leader: Let us pray for the many

different nations and communities of which we are a part.

People: Gracious God, who in Your wisdom has created man and woman in Your image, and has caused us to live in a great many nations and communities, in big cities and small villages, help us to realize that You have Your own use of us, each in his own place.

Guide our thoughts, the words we speak, the movements of our hands and the actions we take. We go astray so easily and forget what it means to be in Your image when we are busy at home, in the office, at school, on the farm, in the market place or in hospital work.

Leader: Some of us are anxious and afraid because of rapidly changing conditions, which bring confusion and insecurity in our homes. Looking backward is no solution; looking forward only means acceleration of change, without seeing immediate improvement for our personal lives and those of our children.

People: Gracious Father, help us forgive those who inflict suffering upon others through egoism, thoughtlessness, or lack of courage. Give to all Your people a meek and understanding heart, that through all our differences we may reflect Your image, and respect all Your children — our neighbours. Open our eyes that we may see, and our hearts that we may understand. This we ask through Jesus Christ our Lord.

Leader: Let us pray for the families to which we belong, and for which we are responsible.

People: O Lord, Redeemer of mankind, who came to earth as a child of a human family, we bring before You the families throughout the world. Grant that we may know how much we need each other, that we may open the doors of our homes and hearts for those in need, and realize more fully the blessings and riches of the

human family. This we ask through Jesus Christ, our Lord.

THE LORD'S PRAYER

III-A Time for Thinking

Chorus:
Someone's listening, Lord, Kum ba yah!
O Lord, Kum ba yah!

Leader: Let us listen to the words of St. Paul writing to the people of God in Ephesus. (Passages from Ephesians 4 taken from *Good News for Modern Man*) "Live a life that measures up to the standard God set when he called you. Show your love by being helpful to one another."

People: WE MUST grow up in every way to Christ.

Leader: "God gave a special gift to each of us in proportion to what Christ has given . . . He did this to prepare all God's people for the work of Christian service to build up the body of Christ."

People: We must GROW UP in every way to Christ.

Leader: "And so we shall all come together to that oneness in our faith and in our knowledge of the Son of God; we shall become mature men, reaching to the very height of Christ's full stature."

People: We must grow up IN EVERY WAY to Christ.

Leader: "So when each separate part works as it should, the whole body grows and builds itself up through love."

People: We must grow up in every way TO CHRIST.

Leader: "In all this growing we need each other. We need to respond to the living Christ."

Hymn: "Lord of light"
(S.A.T.B. 312 Hyfrydol)

Lord of light, whose Name outshineth
All the stars and suns of space,
Deign to make us Thy co-workers
In the Kingdom of Thy grace:
Use us to fulfil Thy purpose
In the gift of Christ Thy Son:
Father, as in highest heaven
So on earth Thy will be done.

ADDRESS or DIALOGUE OF TESTIMONY

IV-Some Acts of Commitment

Chorus:
Someone's calling, Lord, Kum ba yah!
O Lord, Kum ba yah!

Leader: Let us affirm our desire to grow up—all races together, rich and poor together, young and old together—in increasing harmony among all peoples.

People: Yes Lord. So says my heart.

Leader: Let us affirm our desire to grow up in responsible citizenship, working together for justice and peace in all the world.

People: Yes, Lord. So says my heart.

Leader: Let us affirm our desire to grow up in caring for the weak, the unprotected, the sick, the hungry, and those who are in prison.

People: Yes, Lord. So says my heart.

Leader: Let us affirm our desire to grow up in love and respect for members of our family, for neighbours with whom we live, for persons with whom we work, for the members of Christ's Church.

People: Yes, Lord. So says my heart.

Leader: As we go out together, let us greet each other and share the joys and burdens of our hearts, for which we hope "Someone's praying, Lord."

Hymn: "The Day Thou Gavest"
(S.A.T.B. 9 St. Clements)

The day Thou gavest, Lord, is ended;
The darkness falls at Thy behest;
To Thee our morning hymns ascended,
Thy praise shall sanctify our rest.

BENEDICTION

Leader: Let us each offer a benediction on her neighbour. (Moment of silence.)

United: To Him who is able to do so much more than we can ask for, or even think of, by means of the power working in us: to God be the glory in the church and in Christ Jesus for all time, for ever and ever. Amen.

MAGAZINE features

History's Biggest Fires Started Small

"ALL fires start small" runs a firefighters' adage. "What counts is how they finish."

What happens between beginning and end depends on a variety of factors—some within man's control and others in the lap of the gods. Both elements were at work in the great Chicago fire of 1871.

According to legend, the conflagration started as a minor blaze ignited when Mrs. Patrick O'Leary's cow kicked over a kerosene lantern in a South Side barn. It was a typical case of human failure; Mrs. O'Leary's carelessness.

But nature helped to feed the holocaust—first by drought which had left the city's wooden buildings tinder-dry and then by a stiff wind, which drove the flames out of control.

Twenty-seven hours after the first spark, a third of Chicago lay in ashes. The toll: more than 250 dead and \$187 million in property loss.

But human neglect was the sole culprit in one of America's most appalling industrial fires: New York's Triangle sweat-shop catastrophe of 1911.

All the elements of tragedy were compressed into the upper floors occupied by the Triangle Shirtwaist Co. in an antiquated ten-storey building in mid-Manhattan: more than 600 workers squeezed into three stories . . . floors littered with cloth scraps and tissue paper . . . single-file corridors and narrow stairways leading to two pitifully inadequate exits—one of them bolted from the outside!

What sparked the fire remains a mystery, but suddenly an inferno erupted. Dozens died pounding at the bolted door or wedged in the passage-ways. Spectators watched helplessly, as, one after another, sixty girls leaped to their death from ninth-floor windows. In all, one hundred and forty-six persons lost their lives; seventy were critically injured.

Like the Chicago fire, the Triangle tragedy shocked legislators, engineers, architects and safety experts into strengthening the fire-protection clauses of commercial building codes. Yet even now, millions spend their days in factories, offices or schools constructed with built-in tinder.

High among such hazards is combustible pipe insulation. Most commonly this flammable material is jacketed around pipes in utility shafts, which themselves act as chimneys to fan and spread a minor blaze into a conflagration. As Richard E. Stevens, technical secretary of the U.S. National Fire Protection Association, puts it:

"Utility shafts for piping and wiring sometimes promote spread of fire and smoke, with resultant loss of life and property."

He cites as "notable examples" the spectacular fires which struck the Empire State Building in New York on January 9th, 1963, and a Montreal office building three weeks earlier. In both cases, Stevens says "pipe insulation and jackets provided the fuel, produced the smoke and caused the fire spread."

Recognizing the hazard, he continues, manufacturers are developing incombustible pipe insulation. The first such material on the market to meet the National Fire Protection Association's exacting standards for

flame and smoke safeguards was a fibre glass pipe insulation.

What can you do to help forestall the potential disaster of fire in the place where you work . . . in your local hospital, department store or hotel . . . in your child's school?

Paul W. Kearney, one of America's foremost writers on fire prevention, urges a combination of education and public pressure through neighbourhood councils, clubs, labour unions and other citizen groups to promote the adoption and enforcement of rigid building and fire codes. He cites the case of a Michigan city where parents for years tried vainly to have building code violations corrected at a firetrap high school.

Finally, banding together, the exasperated parents called on the board of education. After outlining the demands, their spokesman concluded:

"Either you start work on eliminating these hazards today—or we take our children out of the school tomorrow!"

The work started that day.

Shark meat for Mauritius

A CANADIAN fisheries adviser, Dr. Henri Fougere, has helped introduce a new source of protein to the people of the island of Mauritius—shark meat.

The meat has proven to be popular with many of the local inhabitants and is helping some of the fishermen maintain incomes that have been dropping as a result of the reduction in the size of catches in recent years.

"We devised a simple means of capturing sharks, then formulated a suitable salting and drying technique and established a purchasing system based on the relationship between the length of the shark and the weight of ready to process meat" reported Dr. Fougere, who has served as an adviser under the Canadian international development programme.

The fishmongers soon became aware that shark meat, processed or otherwise, is appreciated by many of the people, and the purchase of sharks from fishermen has increased considerably.

The sharks are captured in the inshore waters around the island, at depths of approximately fifty feet. Since the fishermen use small inshore fishing craft, it was necessary to develop a system of catching the shark that would result in him being exhausted so that he could be killed and towed ashore.

Dr. Fougere started with a main line 120 feet long buoyed

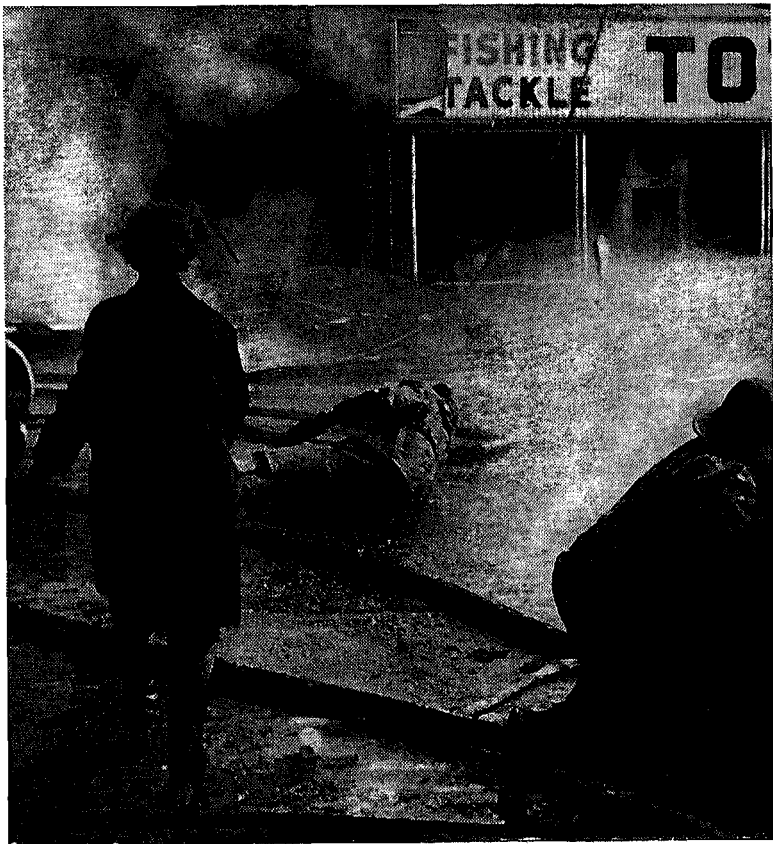
at both ends by painted or tarred five-gallon, air-tight metal drums or wooden kegs. These end-buoys are anchored by at least 80 pounds of cement blocks hung on nylon ropes. The hook is attached to stainless steel trace six feet long which in turn is attached by a strong swivel to a nylon hook line that varies in length according to the depth of the water. This hook line is attached in the middle of the main line and is buoyed up by another keg.

The apparatus is completed with two smaller drums which are tied to the main line between the three big drums.

The hook is baited with fish for the hammerhead and "Chasseur" (*Eulamia lucas*) sharks, or with a dead mongoose or flesh of any other animal for the tiger shark.

Once the shark is hooked and has exhausted itself, the fishermen pull up the hook line until its head comes out of the water.

A heavy blow with a big stick on the snout will paralyze it for at least 30 seconds. The tail is then immediately caught by means of a lasso, and pulled up so the fisherman can sever the main artery just below the tail. Then the muscles underneath the side fins are cut, thus immobilizing the powerful shark. At this point the lasso is brought to the head and attached to the boat which tows it ashore.



When Lieutenant Muriel Hollman was stationed at Fort Frances, Ont., she aided neighbouring, U.S.A. Salvationists at International Falls, Minnesota, who were giving refreshment to firemen engaged in the business area. The Lieutenant is seen running to the aid of the Fire Chief.

MORE COMMENTS ON
CHRISTIAN EDUCATION

By Major Joe Craig

THERE we were—a group of about thirty youth workers from the Southern Ontario and Metro-Toronto Divisions, sharing our concerns about Christian Education. The newly appointed Divisional Youth Secretary for Southern Ontario, Captain Ralph Stanley, introduced a new chorus. Sitting there in the Chapel of the Canterbury Hills, in a lovely setting secluded from (though so very near) the business of the city we sang:

To be used of God to sing, to speak,
to pray,
To be used of God to show someone
the way;
I long so much to feel the touch of His
consuming fire,
To be used of God is my desire.

What could be more descriptive of the work of anyone engaged in Christian Education!

We all agree that it is important to keep abreast of all the latest tools and techniques, to prepare the mind, to conduct research for new methods, but the individual worker is still the vehicle God uses. All of this, fine though it may be, cannot replace the element of understanding which is the priority.

The little slum child, deprived of so much we take for granted, was asked to draw a picture of something for which she was thankful. She drew the rough outline of a hand.

What did the hand signify? Direct enquiry had to elicit the answer.

"It's your hand, teacher."

Yes, it was a hand that had demonstrated understanding, an unknown experience, to the child.

Citizens of the World

Anyone seeking examples of international unity and co-operation may find plenty in a fascinating Salvation Army annual publication.

HE thought she was English—probably because she spoke it so well and her name was Mrs. Smith; but she was born Solveig Jorgensen of a Danish father and a Norwegian mother, whom her father met when the Army appointed him to Norway. Mrs. Colonel Don Smith put her chance acquaintance at ease by saying she considered herself to be a world citizen, having spent more years out of Denmark than in it. In her essay called "The world is my home" she describes how, with six Salvation Army officers in her family serving in six different countries — from Canada to Indonesia, the Army's internationalism soon became the accepted life of her family.

Mrs. Colonel Smith is the wife of the Territorial Commander for Pakistan, who was the son of English missionary officers who gave a life-time's service in India. He became an officer from Bombay and, like his wife, has spent more years outside his homeland than in it. They are not alone. Several examples could be quoted of a variety of ethnic origins and alien birthplaces represented in one family of Salvation Army officers. This gives a touch of romance to the list of names of nearly 500 active officers and more than 800 retired officers, plus wives, which appear at the end of each issue of *The Salvation Army Year Book*. The two, three or thirty-three lines of biographical notes, as with Mrs. Colonel Smith, reflect more than anything else the

supranational quality of Salvationist leadership. Incidentally, the list of retired officers shows their increasing longevity. Doyen among them is a widow who was commissioned in 1890!

That this internationalism will escalate is suggested in the central third of this 300-page volume, where details of the administration of the various Army territories are recorded. Included in the short synopsis relating to each country is a description of the circumstances as to how the Army began there. There is also an indication of the number of officers serving outside their homeland or, in the case of missionary countries, a note of the several lands from which the non-indigenous officers have come.

Reinforcements

For example, Switzerland has 11½% of its officer-strength serving in other lands and New Zealand nearly 10%. On the other hand, the Army's work in countries where Christianity did not penetrate until comparatively recent years depends heavily upon outside reinforcements. In some instances they are more than half the officer-strength, but more and more of these are coming under the direction of indigenous leadership. Even so, maintaining the supranational trend we have, for instance, a Korean officer working in Singapore as Training Principal.

In another contribution among the nine essays which form the

first part of the 1969 Year Book, Colonel Edward John tells us that in Kenya all corps work is in the hands of Africans who are also taking a larger share in top administration. In this article the Colonel gives some insight regarding the tribal tensions which bedevil efforts now being made to foster nationhood in Africa today.

Let it not be suggested, however, that *The Salvation Army Year Book* is concerned only with officers and administration. This is not so by any means. A new feature of the 1969 edition is a roster of advisory board chairmen. These are not Salvationists but businessmen and others who are actively involved in guarding the Army's interests. The list gives more than 800 in the U.S.A., thirty-seven in Canada and forty-seven in twelve other territories.

Every address of an institution, every corps which is represented in the book by inclusion in statistics only, signifies the ongoing devoted service of 25,222 officers and more than a million Salvationists and employees. As usual, the Year Book gives hundreds of fascinating facts, yet leaves much more to the imagination.

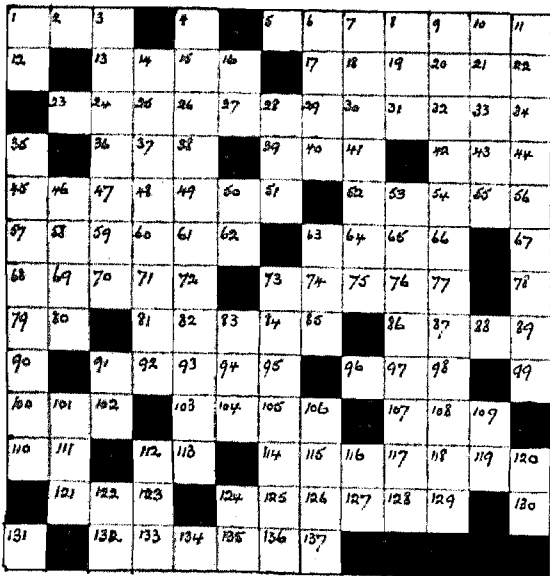
Another improvement in typography is a change to sans-serif in the printing of the "Who's Who" section.

The book will soon be available at the Trade Department. Watch for announcements!

HIDDEN MESSAGE

TO SOLVE this double acrostic, determine the words defined in list and write each word over the number alongside. Then transfer each letter to the corresponding square in the pattern.

Completed pattern will be a quotation, reading left to right, with black squares indicating word endings. Where no black square occurs, the word runs over from one line of pattern to next.



By
Florie
Williams

1. Tale of "The Weeping Prophet"	36	6	95	62	106	4	83	80
2. Repeat positively	64	35	96	131	116	110	12	82
3. Accusation	134	15	124	8	73	1	128	52
4. Only just	137	57	5	114	18	67	85	16
5. A landed estate	3	90	9	118	81	48	29	
6. Was once but not now	123	25	72	77	86	21	100	61
7. Disjointed former attempts to do better	74	115	101	43	58	66		
8. If you can't say it avoid Gilead! (Judges 12)	31	122	23	10	60	108	34	133
9. The meek don't easily take it	130	103	63	45	79	119	70	
10. You are caught thus unwarily	2	68	56	91	32	14	107	
11. Determined to hold what you have	27	113	54	129	94	22	111	125
12. Say more than anyone else? As far as possible	19	39	112	136	24	7	37	89
13. Sunshine	109	59	17	117	47	99	132	69
14. We must forgive them, for so are we (Matt. 6)	98	26	33	20	105	28	51	
15. Adorable music?	84	13	135	49	30	92	53	126
16. By no means up in the clouds!	41	76	104	120	87	38		
17. Allows her to be more superficial	50	127	78	46	42	65	93	55

Solution on Page Fifteen



Commissioner and Mrs. C. Wiseman

Belleville (Opening), Sat.-Sun., March 1-2; Etobicoke (Opening), Sat.-Sun., March 8-9; Toronto (Executive Officers' Conference), Mon.-Fri., March 10-14; Galt, Sat.-Sun., March 15-16, Earlscourt (League of Mercy Dinner), Mon., March 17; Belleville (Mid-Ontario Youth Councils), Sat.-Sun., March 22-23

Mrs. Commissioner C. Wiseman

Chicago, Fri., March 7, Cape Breton (Home League Rally), Mon., March 24; Halifax (Home League Rally), Wed., March 26; Saint John (Home League Rally), Thurs., March 27

Colonel and Mrs. Geoffrey Dalziel

Bramwell Booth Temple, Toronto, Sat., March 1; Bloor Central (Opening), Sun., March 2; Ottawa, Tues., March 4; North Toronto (United Holiness Meeting), Fri., March 7; Niagara Falls (Southern Ontario Youth Councils), Sat.-Sun., March 8-9; Toronto (Executive Officers' Conference), Mon.-Fri., March 10-14; Windsor (Western Ontario Youth Councils), Sat.-Sun., March 15-16; Banff (Officers' Retreat), Tues.-Fri., March 25-28; Regina, Sat., March 29; Saskatoon Temple, Sun. (a.m.), March 30; Tisdale, Sun. (p.m.), March 30

Mrs. Colonel Geoffrey Dalziel

Hamilton, Wed., March 19

Colonel Alfred Simester

Vancouver Temple, Sun. (a.m.), March 30; Mount Pleasant, Sun. (p.m.), March 30

Colonel and Mrs. Alfred Simester

Peterborough, Sat.-Sun., March 1-2

Colonel William Ross: Lloydminster, Fri., March 21; Vermilion, Sat., March 22; Edmonton Temple, March 23; Drumheller, Mon., March 24; Fort Macleod, Sat., March 29; Hillhurst (Calgary), Sun. (a.m.), March 30; Calgary Citadel, Sun. (p.m.), March 30

Lieut.-Colonel and Mrs. E. Coward: Oakville, Sun. (p.m.), March 2

Lieut.-Colonel and Mrs. Arthur Moulton: Toronto Temple, Sat., March 1; Bloor Central (Opening), Sun., March 2; Cedarbrae, Sat.-Sun., March 8-9; Rhodes Avenue, Sat.-Sun., March 22-23; Willowdale, Sun., March 30

Lieut.-Colonel and Mrs. W. Pedlar: Goderich, Sat.-Sun., March 22-23

Lieut.-Colonel Arthur Pitcher: North Toronto, Sun. (a.m.), March 16; Wychwood, Sun. (p.m.), March 16

Lieut.-Colonel and Mrs. W. Ratcliffe: White Rock, Sun., March 2; South Vancouver, Sun., March 9; Vancouver Temple, Sat.-Sun., March 15-16; Vancouver (Home League Rally), Thurs., March 20; Nanaimo, Sun., March 23

Brigadier Wyvel Crozier: Montreal (Foundations of Faith), Tues., March 4

Brigadier and Mrs. W. Crozier: Oakville, Sun. (a.m.), March 2

Brigadier L. Titcombe: London Citadel, Sun. (a.m.), March 16

Major Norman Bearcroft: Winnipeg Citadel, Sat.-Sun., March 1-2; Oshawa,

Sat.-Sun., March 8-9; Vancouver, Sat.-Sun., March 15-16; Hamilton Temple, Sat.-Sun., March 29-30

Major Joseph Craig: Peterborough, Wed., March 26

Major and Mrs. Joseph Craig: Trenton, Sat.-Sun., March 1-2

Major Margaret Green: Burlington, Sun., March 2; Dunnville, Fri., March 7; East Toronto Wed., March 12; Fenelon Falls Sun., March 16; Brantford, Sat.-Sun., March 29-30

Colonel William Effer (R): Etobicoke (Adult Bible Class), Sun., March 16, 23 and 30

TERRITORIAL EVANGELISTS

Major and Mrs. George Clarke: Barrie, Sat.-Mon., March 1-10; Sudbury, Fri.-Sun., March 14-23; Ottawa Citadel, Sun., March 30

Captain William Clarke: Regina (Men's Social Centre), Thurs.-Sun., March 6-9; Nipawin, Tues.-Sun., March 11-16; North Battleford, Wed.-Sun., March 19-23; Meadow Lake, Tues.-Sun., March 25-30

OFFICIAL GAZETTE

TERRITORIAL HEADQUARTERS—PROMOTION

TO BE BRIGADIER

Major Henry Burden

APPOINTMENT

Brigadier Ruth Woolcott, Toronto Children's Home

Clarence Wiseman

Territorial Commander

NOTES IN PASSING

In connection with the eighty-fifth anniversary weekend on March 15th and 16th, previous officers and soldiers of the Galt Corps, Ont., may send greetings to the Commanding Officer, P.O. Box 442, Galt, Ont. Commissioner and Mrs. Clarence D. Wiseman will be conducting the meetings.

SOLUTION TO HIDDEN MESSAGE

song; 16. Earthy; 17. Shallower.
11. Possessive; 12. Uttermost; 13. Daylight; 14. Debtors; 15. Love-
sne; 16. Earthy; 17. Shallower.
1. Jeremiah; 2. Reaffirm; 3. Allegation; 4. Narrowly; 5. Dem-
("Puddles").
God is to reflect the lights of heaven." — J. Redwood Anderson
separable from waters great and small, whose power and gift from
"And I remember only youth's irrepressible joy, the loveliness in-

COMMUNICATIONS PROBLEM?

You should read

Christian Communications in a Changing World

by H. Dennett

Published by The Victory Press

This is a book to be read by every Christian who takes seriously the responsibility to communicate the gospel to every person. You will find both theory and practice, information and guidance, to help with communicating the unchanging Christian message in a changing world.

PRICE \$1.40 POSTPAID

Order from

THE SALVATION ARMY TRADE DEPARTMENT
259 Victoria Street, Toronto 2, Ontario

Do you know where these are?

The Salvation Army will assist in the search for missing relatives. Please read the list below, and if you know the present address of any person listed, or any information which will be helpful in continuing the search, kindly contact the Men's Social Service Secretary, 20 Albert Street, Toronto, marking your envelope "Inquiry."

BACH, Mrs. Alice (née Connell). Born September 1, 1927, in Liverpool, England. Left home in 1947. Married in 1962. Last heard from Sept./Oct., 1962. Nurse. Was last known to work in Montreal. Last known address was in Toronto. Her father is ill and is anxious to know his daughter's whereabouts. Her brother, John Michael Connell, enquires. 68-248

BAKOS, Elmer (Joe). Born November 10, 1909, in Hungary. Divorced. Was a truck driver for McDonald's Consolidated—town unknown. Was last contacted in person in November, 1948. His former wife, now Mrs. Elizabeth Peda (née Fekete), desires information as to whether he is still alive. She has returned to her Roman Catholic faith and her inquiry has to do with her ability to take communion—at the present not possible. 68-639

BANERJEE (or E), Arup Kumar. About 28 years of age. Born in India. Married to Neela Chatterjee. Last heard from by letter from West Bengal, India, in 1966. Possibly moved to the Toronto, Ont., area. Inquirer is a Sujo Guha (?) who is living in Calgary, Alberta, and who desires to make contact once more. Spelling of any of names could be slightly different. Not easily deciphered. 69-22

ISOMAKI, Toimi Nikolai. Born May 6, 1906, at Vaasa, Finland. Parents: Herman and Helga Isomaki. To Canada in 1928, and no correspondence since. Planned to work in the forests. His brother, T. Isomaki, Kotola, Finland, enquires. 69-32

LINES, Jack Wilson (often called Wilson). Born July 21, 1950, in Sarnia, Ontario. Single. Was a student in grade 12 and worked part time as a service station attendant. Last contact was September 14, 1968. Parents are Jack and Zella Lines. Sisters are Marie and Jean. His mother is most anxious as to news of his whereabouts. His sister, Mrs. Marie Tripp, enquires. 68-623

SIMMONDS, William Salter. Born October 5, 1900, in South London, England. Last heard from February, 1942, when he lived in Toronto. Is married. Wife's name is thought to be Violet. A sister, Mrs. Ada James, desires to renew contact and keep in touch. 68-661

STENSTROM, Valdemar. Born May 18, 1901, at Ragunda, Sweden. Left there in 1925 and when last heard from in 1959 his address was Birch Hills, Saskatchewan. He was a farmer. Stout. Fair hair. Blue eyes. A sister-in-law, Mrs. Annie Stenstrom, and other relatives enquire. 69-32

TESARIK, Joanne Marie. Born March 20, 1949, 5' tall. Weight 110 lbs. Light brown hair. Her mother in Spokane, Washington, U.S.A. (telephone MA. 4-4404) is most concerned. Anxious to hear from her. Believes she came to Toronto to meet Jerry Middleton, said to have brother here. Her address will not be forwarded to anyone without her consent. Please contact us or nearby Salvation Army officer. 68-625

TKACHUK, Harry. Born in Russia about 1899 and is a Canadian citizen. When last heard from, lived in Regina or in Moose Jaw, Sask. This was in 1945. Was then single—a farm labourer. His sister, Miss Mary Tkachuk, living in the U.S.A., enquires. 68-607

WEBB, William George. Born January 9, 1938, in Winnipeg, Manitoba. His U.S.A. Social Security Number is 5737528. He served in the U.S.A. Army in San Francisco for 1½ years. Has a Canadian visa. When last heard from December 24, 1966, he said he was going to Vancouver, B.C., to seek work. His worried mother, Mrs. A. Webb, San Francisco, U.S.A., is the enquirer. 69-40

WEST, John Frederick. Born about October 13, 1913, in Toronto, Ontario. Was a commercial traveller. When last heard of in April, 1944, he was at the Aldershot Barracks. At time of his marriage, December 24, 1942, he was a Lance-Corporal at the Canadian Training School, England. His regimental number was B.76748. His wife, now separated, was Mary Ridley. His son, Vincent John West, born 10. 6. 1943, and living in England, would like to meet and know his father. He is the enquirer. 68-535

WHITE, Lynda Mary Louise. Born March 25, 1949, in Hamilton, Ontario. Was attending Western University, London, Ontario, at time of her sudden and complete disappearance November 13, 1968. Parents, Jack Joseph White and Jessie W. White, and her sister and brothers, are all very anxious. Height 5' 2". Weight 110 lbs. Broad shoulders. Brown eyes. Long hair, normally dark brown but bleached to blond. Wore a medical-alert bracelet "Allergic to Penicillin." Can be assured her address will not be forwarded without her consent but please contact family, us, or nearby Salvation Army officer. 69-29

CANADIAN STAFF BAND AT OSHAWA

Saturday, March 8th - Sunday, March 9th
Festivals of Praise

8 p.m. Saturday — 2:45 p.m. Sunday
Tickets may be obtained from Box 535
Oshawa, Ont.

Adults \$1.25 — Children under 12, 75c

WANTED

Salvationist Bandmen. Employment. Good opportunity. First Class Machinist. Handyman. Apply to Captain Frank Dixon, 62 Matchedash St. N., Orillia, Ont.

* * *
Band music for New Glasgow
N.S. If any band has music
be donated, or sold, please
Commanding Officer, 419
New Glasgow, N.S.

TRIUMPH of FAITH

by Arch R. Wiggins

Chapter 8

"Great and Glorious"

IN accordance with medical advice—the climate of the north-eastern coast now being thought to be much too rigorous for George — he and Jenny left County Durham, where they had resided from birth, for Watford in Hertfordshire, which town they had already visited on several occasions. The new and delightful bungalow in which they were installed was named "Jesmond" after a beauty spot in Newcastle upon Tyne.

George's first act on arriving at the bungalow was to read from the Scriptures and offer a thanksgiving prayer on the threshold. Given a public welcome to Watford Citadel Corps he accepted responsibility for the band. This occurred in the year 1932, and the Band Secretary, Albert H. Sandy, aware of the Bandmaster's impending transfer, wrote to him for a New Year's message. It came in the form of a motto, typically Marshallian: "One hundred per cent for His Kingdom!" As Retired Sergeant-Major Sandy says today, "This was an epitome of the life George Marshall led."

A Gardener

In that same year Brother Sandy, then a lecturer in engineering subjects at the Brunel College of Technology, designed and made a special fitting for the Bandmaster's wheel-chair, which reduced the discomfort of the bumping caused by rough roads. "I had forgotten all about this little gadget" says the Sergeant-Major "but in January, 1955, when I was privileged to visit the Bandmaster at his home in South Shields, almost the first thing he mentioned was this fitting, which was still working, and his continued thankfulness for it. It was typical of him to be so grateful for any service rendered."

George Marshall was himself a gardener and a great lover of flowers. He would spend many sunny hours in the little plot of land at the back of his bungalow. His tools, which were made with long handles, he used from his wheel-chair with considerable dexterity. "He used to nurse his roses" says Colonel George Crooks (R.A.O.C.) "with a spoon attached to a walking-stick, and

when I first saw him doing this I felt thoroughly ashamed of my groans when having to do a bit of digging in my own garden." "Often" says Mrs. Brigadier Burgess "he would quote to those watching him, 'Man is nearer God's heart in a garden than anywhere else on earth.'"

"The Bandmaster was also very fond of animals, who in their turn were greatly attached to him" continues Mrs. Burgess. "I had a golden retriever dog at one time, and when the Bandmaster and Mrs. Marshall were staying with us at Winchmore Hill the dog used to sit close beside the wheel-chair, resting his head on the cover, perfectly contented. He was not at all friendly to most of our visitors, but there was that about the Bandmaster which commanded his love and respect, and this he gave ungrudgingly."

"Children, too, would follow the Bandmaster anywhere. I remember seeing him pat a little boy on the head and give him a word of cheer. A few seconds afterwards another little fellow of about six sidled up to the chair and whispered: 'Do me as well, sir, please!' But he was equally

at home with men and women everywhere. I recall an eminent gentleman once saying to me: 'One could not even think an unrighteous thought in that dear man's presence!' When he stayed in our home the greengrocer's man would come round in the morning to ask if he could 'carry Mr. Marshall downstairs,' and he would do this service with such care and affection that the very act became almost a benediction."

Salvationists have the happy custom of throwing open the doors of their homes to comrade-Salvationists, and friendships thus begun are often maintained throughout the years. Bands and songster brigades visit a town for a weekend campaign, and their members are gladly absorbed into the family life of comrades whom they have never met before.

George and Jenny Marshall valued such experiences and whenever possible they reciprocated the kindness by an invitation to lunch at their home. When they visited Bristol Easton Road Corps for the weekend a meal was taken at the home of the Brown family, where the mother had recently been very ill. After the night festival in Bristol Citadel the Bandmaster talked with two of the four Brown sisters as they walked on either side of his invalid carriage down the Ashley Road, and exhorted them to take care of their in-



"... the Bandmaster talked with two of the four Brown sisters as they walked on either side of his invalid carriage down the Ashley Road, and exhorted them to take care of their invalid mother whom he recognized as a woman of marvellous faith in God."

THE STORY SO FAR

George Marshall was a Salvation Army Bandmaster in South Shields. His gift for musical composition was soon recognized and his music was published and played by Salvationists in many parts of the world.

As a result of severe injuries suffered in a mining accident soon after his marriage to Jenny Berry, George was confined to a wheel-chair. He was made Divisional Bandmaster and appointed a member of the Army's Musical Editorial Department.

Compositions for bands and songster brigades continued to flow from his versatile pen. His music reflected his complete dedication to God, the source of his inspiration.

NOW READ ON

valid mother whom he recognized as a woman of marvellous faith in God. Although the incident happened thirty years ago, the memory of it is as fresh as though it were yesterday to the Brown sisters, and is illustrative of the impact made by George Marshall on those with whom he came into contact even though they were as "ships that pass in the night."

A near neighbour in those days and one who became a very dear friend was Arthur Laycock, the famous cornet soloist of St. Hilda's Colliery Band. He often spoke of George Marshall's fine qualities as a musician, and was equally impressed by his life and example, with its consequent influence upon the contesting bandmen in that music-loving corner of the north-east of England. On many an evening when George was confined to his bed Arthur Laycock would bring his cornet to the Marshalls' flat and, with an audience of two, play the solos that the sick man loved.

Master-craftsman

On the Whit-Monday prior to his passing George Marshall was visited for the third and last time by the window-cleaner composer from Leeds, Retired Bandmaster Harry Kirk. "These visits" Kirk writes "were to me seasons both inspiring and sacred. On the last occasion he spoke at length of his friends the miners, of their struggles in the hard days and of their aspirations of the present day, with which he was in complete sympathy. We exchanged views on Army music in these days, and spoke of our young composers and of their possibilities, always provided that their music never obscured our message. His own scoring, especially of Sunday night selections, has always been a source of education to me. Never commonplace, never too involved, they bear the stamp of the master-craftsman who was always spiritually inspired."

(To be continued)